

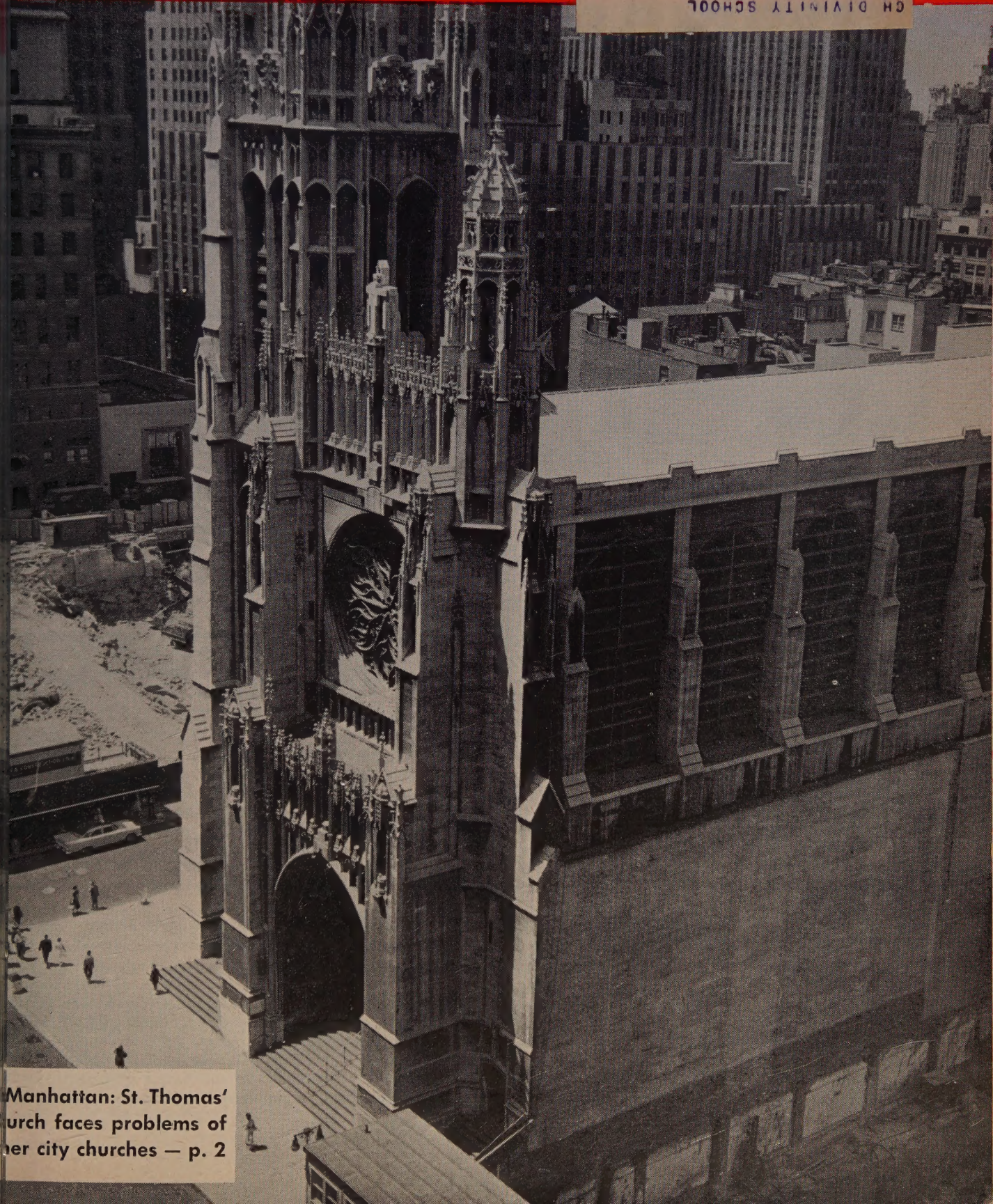
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# MAN POWER

By L. H. Bristol, Jr.

A column

for laymen



## Ministering to the Weekday Neighbor

St. Thomas' Church, Manhattan, stands out prominently on Fifth Avenue these days with an appearance of unaccustomed height because of two caverns on either side of the Church where foundations for two new buildings are being laid. Predictably soon the new structures will shoot into the air and pose again the serious problem which faces many a city church these days: how to minister more adequately to the thousands of men and women who spend their 40-hour work week in the neighborhood.

Unless the average city parish has adequate support from a resident congregation, a sizeable endowment, or perhaps diocesan aid, chances are it will find difficulty in maintaining any sort of strong weekday ministry. It is encouraging to learn that the idea of using missionary funds to help downtown churches seems to be gaining support in some areas. "After all," as one clergyman expressed it to me last month, "this is as it should be. Aren't these churches as strategic as many of our rural missions to the overall life of the Church?"

To help our city churches reach out to their weekday neighbors, concerned Churchmen will want to pitch in and help the clergy wherever possible.

**Weekday services:** Whether they be brief preaching services, Holy Communion, celebrations of the Holy Communion, noontime Bible Study groups, services of music, you can help your clergy by seeing to it that neat printed notices are sent around to offices in the neighborhood for posting on the bulletin boards. Perhaps the building rental agent will be of help in giving you names and addresses of tenants, or better still, perhaps the agent will be willing to enclose the notices in his next mailing to all tenants.

In trying to reach the men and women in offices, the hours of the day for services must be chosen with care. Before 9:00 a.m. will work, for example, whereas a midmorning service will not. A 12:10 service at noon is fine, but must be kept short enough for workers to be able to get lunch as well as catch their hour off. And 5:15 p.m. will catch the commuters on their way home where a 5:45 or 6:00 service will be too late.

**Reaching the Lonely:** It is paradoxical that in our crowded cities there can be countless lonely people, but it is a tragic fact that there are many who do very much about them. Laymen can be of great help in this area, locating the lonely man or woman who is cooped up in some rented room or boarding house. We can try to draw these people who are lonely and unhappy lives into the Church where they can capture a sense of belonging and the feeling someone does indeed care about them. Giving these active jobs in parish programs can do wonders in helping these people.

**Personal Counseling:** In the city church the clergy carry an unusually heavy load of counseling. I am told that people will talk to a city clergyman instead of to the hometown rector because of the relative anonymity of the city church. Such counseling is terribly time-consuming, but here again is an area where trained laypeople could be of help. If your laymen are untrained, why not run a training course? The Laymen's Movement for a Christian Church has had tremendous success with such courses.

"The city church today," says Bishop Warnecke of Bethlehem, "must communicate its deep concern for people, and it must have a sympathetic identification with its present neighborhood community — not the departed community of a generation ago."



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and the Thought of the Episcopal Church.

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ings To Come

September

Eighteenth Sunday after Trinity. Youth Sunday  
Christian Education Week, Division of Christian  
Education, NCC, to October 7th.

October

ineteenth Sunday after Trinity  
World Wide Communion Sunday  
ecutive Committee Meeting and Retreat, Na-  
tional Conference of Deaconesses, Central  
House for Deaconesses, Sycamore, Ill., to 11th.  
ventieth Sunday after Trinity  
. Luke  
venty-first Sunday after Trinity  
. Simon and St. Jude

November

il Saints Day  
venty-third Sunday after Trinity

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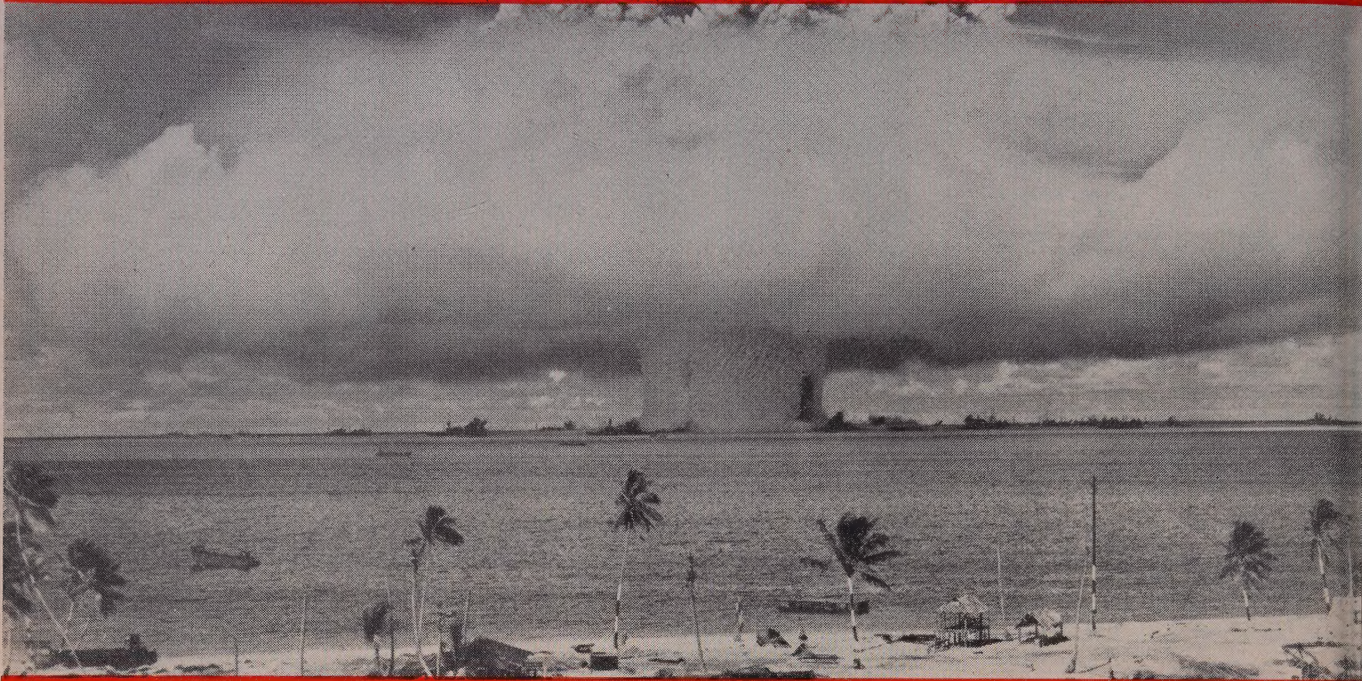
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# THE ATOMIC CRISIS:



## A Christian View\*

By the Rev. William G. Pollard

*Executive Director, Institute of Nuclear Studies  
Oak Ridge, Tenn.*

**T**he development of nuclear energy has radically changed our world. Many of our former sources of security are no longer with us. Our moorings have been cut loose. We are fearful of what may lie ahead for mankind in general and for our own country in particular. We feel a sense of terrible urgency to find quickly the necessary technical, economic, sociological, and moral solutions to our problems, and at the same time a dread sense that our problems have got beyond our control.

My own experience, in trying to find a way through this maze of problems and proffered solutions, has been colored by my preparation for and entrance into the ministry during this same period. I have come to see that Christian faith and Christian theology

cal insight can throw a great deal of light on the confusion which surrounds us, and dispel several key illusions which prevent our coping with the manifold problems of life in the atomic age.

### Doctrine of Creation

First I should like to consider the relevance to the atomic age of the biblical doctrine of creation. According to this doctrine the entire universe in all of its intricate structure, composition, and design is an expression of the will and purpose of its Creator. Nothing in it had to be the way it is. Everything could have been different, or need not have been at all had God willed it otherwise.

Now a very great deal of the discussion one hears about atomic energy

fails completely to take this fundamental character of things into account. Atomic energy in particular is often discussed not in terms of God's creation and the world He has provided for men to inhabit, but rather as an expression of man's will and purpose. It is as though atomic energy were some sort of strange, man-made phenomenon brought into being through an esoteric necromancy quite unrelated to the normal world which was given to man to inhabit. Numerous people seem convinced that if scientists had only refused to work on such things, the whole problem would have passed away like a bad dream.

Actually the source of energy in the explosion of an atomic bomb or in a nuclear power reactor, such as the one which now drives the submarine Nautilus, is fundamental to the structure of matter itself. The powerful forces in the core of an atom of uranium which are responsible for this energy are the same forces which prevent

\*From the commencement address delivered June at Juniata College, Huntingdon, Pa., and Hobart College, Geneva, N. Y.



# The real question is how man can find the power and the wisdom to live in a world in which atomic energy exists

is heavier than uranium from arising naturally. If it were not for these forces, all of the matter of the universe would have condensed long ago into great inert masses, compact and unimaginably dense.

But it is just the dispersal of matter into atoms and molecules which, in their wealth of intricate combinations, makes possible the wonderful variety of the world, including living organisms and even human beings. Thus the fear of energy, far from being something esoteric and outside the natural order of things, is part of the basic order and design of the universe.

Such the same considerations apply to the even more terrible hydrogen bombs. Our sun and the other stars are really natural hydrogen bombs in the process of continuous explosion. This is not merely an analogy; it is an exact description of the nature of the sun. In the central core of the sun hydrogen is continuously reacting, or burning, into helium; and this is the same process which takes place in the hydrogen bomb. Thus all our usual energy resources on earth, since they are ultimately derived from solar energy, owe their origin to a naturally occurring hydrogen bomb. The whole expanse of the universe is populated with hydrogen bombs. Indeed, stars are the most common and abundant things in all creation, and they are the source of all light and life in the universe.

It is not only fruitless but essentially irreverent to rebel against these natural processes. A universe from which they were banned would be a dead universe. We may be terrified by the awful potentialities that have been built into the elementary structure of the world which we have been called to inhabit, but that does not alter the reality of that world. There is no black magic here which we can control or not have by our own volition, which we can accept or reject as we please.

Neither did we not design or create this world, nor is it open to us to decide how it shall be ordered. Nor did we make ourselves. It is a fundamental fact of our existence, which our contemporary and largely secular culture

tries desperately to ignore, that we are finite creatures whose very existence is contingent on the will of our Creator and that the world we have been given to inhabit is His handiwork, not ours.

The real question is not whether scientists should or should not engage in work which leads to atomic energy developments. The real question is how can man, finite, perverse, and sinful creature that he is, find the power and the wisdom to inhabit a world in which such fearful vessels of destruction exist. This is not only traditional Christian theology. It is a straightforward statement of the facts of our existence and the reality of our situation.

## Meaning of History

A related question involves the theological understanding of the providence of God and the lordship of Christ in history. It arises out of the widespread notion that in matters of science, at least, we have to do solely with the exercise of human will and the achievement of human purposes. A mere 20 years ago nuclear physics was comparatively unknown outside of a tiny group of poorly paid academic scientists, and men were able to inhabit a world devoid of such terrible bombs. How can we escape the conclusion that the fearful powers now loose in the world are the direct result of the work which scientists have done in the intervening period? If they are not responsible for the result which now fills us all with such dark fears, who or what can be?

In order to answer such questions, it is, I believe, necessary to deal with a widespread illusion which bedevils much of our contemporary thinking. This is the illusion that all history is the product of human design and intention. It is the illusion that we are the masters of our fate and the captains of our souls. We have an instinctive feeling that we can have whatever kind of world and society we want. *Man Makes Himself* is the title of a book by a competent anthropologist which deals with the whole story of the human species on this planet in this general vein.<sup>†</sup>

<sup>†</sup>*Man Makes Himself*, by V. Gordon Childe.

Let us look briefly at the actual course which the development of nuclear science took during the past two decades. In 1937 Prof. Hans Bethe of Cornell University published his classic paper on the source of energy in the sun and the stars. In this paper he surveyed all possible thermonuclear reactions among the light elements which might be responsible for the great quantities of energy which the sun produces continuously. In doing so he had without realizing it also worked out the basic physics of a hydrogen bomb.

Yet there was at the time neither for him nor for anyone else the slightest suspicion of the existence of any sort of moral issue in his work. It seemed to be as near to a purely scientific contribution and as far from the domain of human technology as one could get. No scientist at that time could conceivably have foreseen that only 16 years later men would ignite here on this earth at Eniwetok atoll a thermonuclear reaction such as Bethe had described, and so produce an explosion of incredible violence.

Concurrently with Bethe's work, many scientists were working on an equally innocent scientific puzzle. When uranium, the last of the naturally occurring elements in the periodic table, was exposed to neutrons, a baffling variety of new radioactive substances was produced. With other elements all up and down the periodic table exposure to neutrons produced new radioactive elements one or two atomic numbers higher in the scale. So, in the case of uranium, it was reasonable to suppose that the corresponding result would be a transmutation to elements beyond those occurring in nature. But the great puzzle of uranium was that, instead of elements only one or two units higher in atomic number, a bewildering variety of them seemed to be obtained.

It was a baffling puzzle and scientists grappled with it, trying to make some kind of sense out of the tangled and intricate collection of new radioactivities which occurred. At one stage of these researches Irene Curie and her husband Joliot found that one of the products obtained from the exposure



of uranium to neutrons behaved exactly like the rare earth element lanthanum half way back in the table of elements. They could not, however, bring themselves to say that what they had found actually was lanthanum; for how could an element half the weight of uranium result from the addition of a neutron to uranium?

### Atomic Age Born

Finally a little later in 1939 Hahn and Strassman in Germany convinced themselves by similar experiments that one of the other radioactivities belonged to the medium weight element barium. Strange as this result seemed, the fact appeared to be incontestable and they did bring themselves to acknowledge that barium really was produced. In this way, quite unsuspectingly as with most great scientific discoveries, the process of the fission of uranium was discovered and the atomic age, with all its great promise and equally grave threat for man, was born.

Now it must be clear from this record that those who stumbled on the crucial discoveries for both atomic and hydrogen bombs had no possible way of anticipating their consequences. To be sure, it required a certain period of time for even physicists to become fully aware of the meaning of these discoveries. But this process of maturing realization was one with a certain inevitability, so that it is still true to say that the moment these discoveries had been made mankind had of necessity to live from then on in a world in which A-bombs and H-bombs were facts of our existence.

Before the discovery was made no moral choice could have prevented it because no one even suspected then that it was to come from their investigation of the very different problem on which they were working. After the discovery, however, no moral choice could in any way change the fact that men would know from then on that the world is actually constructed in a certain way. We would still know atomic energy as something real and existing in the world which at any time and any place could be materialized into the actuality of a bomb.

The whole course of science, like that of all history, has been a sequence of unforeseen turning points, full of what, when seen from the outside apart from the experience of the living God, can only be described as chance and accident. This should be so obvious as to make the statement of

the point unnecessary. Yet our failure to recognize this central fact of history has become a primary source of confusion and error in much contemporary thought.

Of course, none of us can bear to believe that our own lives and the history of which we are a part are merely a compound of chance and accident. Secular man meets this intolerable situation by trying to believe, in spite of the evidence of history, that man really can master his fate and



DR. W. G. POLLARD, physicist, who was ordained priest in 1954, helped develop the atomic bomb.

RNS

make the future what he wills it to be. Dominated by this notion, he tends to turn on the scientists of this generation and blame them for willing upon the rest of mankind a world populated with atomic and hydrogen bombs. Having seen, however, how false and indeed entirely futile this sort of blame is, let us look now for a moment at an alternative view.

### Glorious Hope

I would like to suggest that we consider seriously again the biblical understanding of history as an expression of the providence of God acting both in judgment and in redemption. This idea has been subject to widespread misunderstanding both from the religious side through overly rigorous applications of Calvin's doctrine of predestination in ways which seem to deny the reality of human freedom, as well as from the scientific side, which tends to interpret history as mechanically determined by the laws of nature. But providence does not bind you or lead you on apron strings. The lordship of Christ in history is not a detached principle of explana-

tion like the law of gravity, but a triumphant and glorious hope. Life is a world which is consciously apprehended as the expression of the will of the Creator is not a sequence of baleful incidents thwarting human purpose but a meaningful and joyous adventure.

The recognition of providence in the tumultuous unfolding of events converts what otherwise can only be the dark fruition of an inscrutable fate into the smiling face of destiny. To be sure, he who knows providence can no longer sustain the proud autonomy which strives to master history. But he is not thereby cast down and trodden underfoot by an overwhelming and alien power. Quite the contrary. Rather does he find himself liberated from the unrelenting demands of the isolated autonomous and freed at last to go forth and live in ever-ripening fulfillment.

This is really the way it is also in true science. For science, as it is actually carried out by those with a love for their work, is anything but cold and calculating enterprise for subjection and mastery of an inanimate nature. The scientist believes that the mysterious world in which man finds himself is meant to be known and apprehended as fully and richly as possible.

To tell the scientist he must try to understand simply because further knowledge might reveal more terrible potentialities in the world would seem to him not presumptuous but downright blasphemous. His calling in life is to understand ever more deeply and fully. This is what he is meant for and in it is fulfillment.

Others who are engaged in a determined drive to master history force it to turn out as they will think it shall, may find their fine plans upturned and turned awry by the discoveries it makes. But surely they presume beyond the bounds of the finite human estate when in their frustration they turn upon the scientist and blame him for giving them too much knowledge and power.

At the heart of the Christian faith lies not a theory or a philosophy, not even a set of ethical principles, but a story. It is the story of the Word made flesh and dwelling among us so that we beheld His glory, of the eternal Son of God coming down from heaven for us men and for our salvation, of Him being made man, of Him by whom the whole vast universe was made enter-



an history on this little planet at particular time and place and living to its bitter end a full human life for us. This central story of the Christian faith — the doctrine of the incarnation — has, it seems to me, great implications for our moral problems in coping with atomic energy.

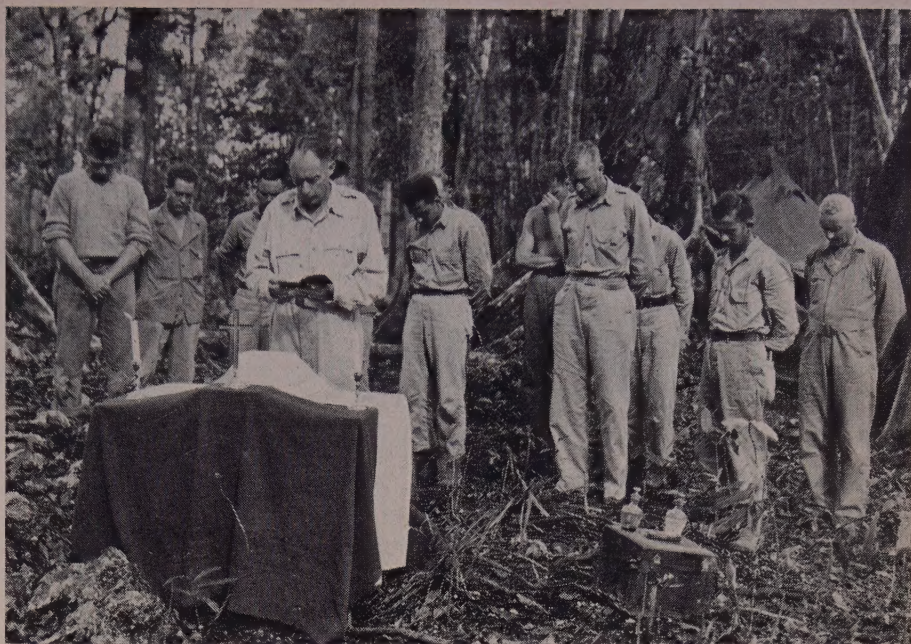
### Christian Ethics

It is certainly true that war of any kind and especially modern warfare with its terrible powers of destruction, is so full and contrary to every principle of Christian ethics. The God who reveals Himself in Christ wills that men love each other, whereas war is hatred, pain, suffering, and death. It would seem, therefore, that Christian opposition to war, and especially to the development of atomic weapons as instruments of war, is clear and definite.

At the time of my ordination I received a number of letters inquiring of me, as a minister of Christ, could I continue to participate in work supported by the Atomic Energy Commission. This is a serious question for one deserving the most careful and prayerful consideration. My own inclination has been to avoid the temptation of a too easy or too pat reply to such a question. For example, it would be easy for me to point out that the Oak Ridge Institute of Nuclear Studies, of which I am the Executive Director, is exclusively concerned with peaceful and scientific aspects of atomic energy. But what if I had been in charge of a military installation having to do with the military instead of the peaceful aspects of atomic energy?

Actually this is a question which I have not yet been able to resolve to my own satisfaction. The best I can do is to point to several aspects of the question which are frequently debated, but which seem to me to be fundamental to a fully Christian understanding of it.

Whether for better or for worse the country in which one is a part has decided on a course of action and is determined to carry it through. The object is free on ethical grounds to refuse to participate in that action. If one does so, however, he knows that others will take his place and will go on without him. With or without his participation the task will be carried to its conclusion. But in making his decision he has had to weigh his own ethical standard in opposition to the corporate determina-



CHRISTIANITY enters the world as it is, and infuses it with a transforming and redemptive power.

tion of his own people and so, of necessity, also to place them under his judgment. This breaks community with them and forces him to isolate himself from active involvement in the great movements which are shaping his time.

### A Great Misfortune

When we consider the problem from this standpoint, we must then ask ourselves whether breaking away from the history in which God has placed us is the proper response from one who serves a Lord in whom God Himself entered into history. It is one of the great misfortunes of our time that Christianity has come to be regarded by so many as an ethical ideal, not to be sullied by the hard realities of a sinful world; whereas in fact Christianity comes right down into life as it is actually lived to redeem and transform it.

As Saint Paul put it, the good news of God in Christ is the wonder that "while we were yet sinners Christ died for us." Other religions require that the world first be reformed before it can be saved. Christianity enters the world as it is, with all its squalor and misery and evil, and infuses it with a transforming and redemptive power.

A related problem is the extent to which the Church as a whole is called upon to combat the problem of war. I am, of course, keenly aware of the powerful drives within the churches to organize all Christians in a united force for Christian social action on behalf of world peace. This is surely

a manifestation of the stirring of the Christian conscience in response to the call of our Lord. But we cannot leave the matter there. A total mobilization of Christians in the service of such an end might involve the churches in a most damaging identification of Christianity with the aims and aspirations of the secular world.

For secular humanism is just as intensely idealistic and humanitarian as Christianity appears to be to those who have made it into an idealism. Modern man, by and large, looks upon contemporary history as his own affair, and the world as something to be molded by science to the benefit of man. This is the secular ideal, and it necessarily abhors war because war threatens man's autonomy and is by now capable of wiping out all the gains he has so far made in his quest for self-sufficiency, mastery, and omnipotence.

Secular humanism places its whole hope and trust in the efficacy of improved social structures and informed political action to cope successfully with the "problem" of war. It insists that the Church, if it has any residual social value at all, should join with it so as to form a united front against this dark threat to the sovereignty of man. Placing all our confidence in informed social and political action, let us, they say, make together a great effort to achieve a peaceful world. For them Christianity as such is unreal and outmoded, but they are quite ready to recognize Christian love as a powerful sociological force and to ex-



plot it to the full for the achievement of their goal.

This easy identification of Christian ethics with secular goals is perhaps the greatest of the barriers which stand in the way of modern man's receptiveness to the central proclamation of Christianity, the wonderful good news that "God was in Christ reconciling the world unto Himself." It is important for the Christian to see this clearly and to avoid the temptation to allow something secondary and derived to obscure the central theme to which he is called to bear witness. War, death, and destruction are not the ultimate calamity. If they were we should be lost indeed, for time would then see to it in any event that every achievement of man on this planet would finally be swallowed up in meaninglessness and nothingness.

### Autonomy of Man

Terrible as atomic war unquestionably is, it does not stand as dominantly against Christianity as another more subtle, and from man's standpoint much less fearful, aspect of our contemporary life. For, as I have perhaps already made clear, the most radical opposition between Christian faith and the actuality of modern life is to be found not in the fact of modern warfare but rather in our modern quest for the complete autonomy of man.

The prevailing spirit is one of marvel at the triumphs of science, medicine, and modern technology. The prevailing hope lies in the expectation of the practical achievement of a man-made universe functioning in accordance with made-made standards of efficiency, economy, and comfort. No more terrible affront to our Creator can be made than this all-out determination to seize God's creation from Him and make ourselves sovereign within it.

The picture which I have presented may seem pessimistic to one who places his whole hope and trust in man's ability to master his situation by his own ingenuity. For one under that illusion the outlook is indeed pessimistic, even quite apart from atomic energy. Under a truer view of the realities of our situation, however, that kind of pessimism dissolves and is replaced by a hope which is sure and true and lively.

There is a lesson to be learned from all this which has a much broader application than the special problem of atomic energy within which I have

confined my analysis here. It is the lesson of humility and trust. Given this virtue, life can be a lovely adventure even in the midst of tribulation. Without it, life can only be an increasingly frustrating and terrifying journey as the burden of maintaining an autonomous existence in an alien universe becomes crushing under the stern realities of contemporary history.

### Man's Finite Status

There are many, many problems of our contemporary existence about which in the nature of things we can do nothing. True humility is simply the recognition and acceptance of this primary reality of our finite status in creation. But secular man does not dare admit to any such predicament. How can he? Apart from the knowledge of and communion with the living God who has revealed Himself in Christ, apart from the living experience of His mighty power and sustaining providence, there is no one besides man left to cope with these problems. So secular man of necessity rebels with the anger of desperation at the Christian's trust in divine providence. To him humility is equivalent to giving up the struggle. He can see in it nothing beyond an unnecessary self-imposed resignation, a forfeiture of man's right to use and change the world as he wills, and an attitude of defeat which sits back and merely lets things happen. He cannot see it in any other way.

But he who is clothed with true Christian humility is anything but resigned. He believes in destiny and in its need of him, and he is constantly alert and ready to meet it. Things happen to him all the time, but he does not merely let them happen; he awaits them expectantly and welcomes them when they come. He is not out to use or change the world, but he glories in the changes in it which come through him. You can tell him by the joy that lives within him, and the absence of the strains and tensions and anxieties which mark those who must be always intervening in order that things may come out according to plan.

You can tell him, too, by his utter realism. He takes the world as it is along with the littleness of man within it. He knows its vastness and its intricate complexity and the utter folly of trying to stem the onrush of events in order to make things come out according to some human plan. In his humble recognition of the impo-

tence of his own powers he does not see how he would be able to accomplish anything at all, yet he continually rejoices in amazement at the things which are accomplished through him. History continues to be for him a profound mystery, but it is not inscrutable or alien. It is charged with meaning and filled with destiny, and he glories in his participation in

## Breach of Silence

*This vignette of school life in a small town is from the Angel, "a quarterly paper published in the interests of St. Mary of the Angels Song School and of the Children, with Occasional Special Issues, to invite your prayers and gifts." Editor, head of the school, and occasional LIVING CHURCH author is the Rev. Desmond Morse-Boyd.*

The Child is father of the man.

— Wordsworth

*Scene:* The blue bathroom with its big baths. Electric heater glows comfortably from the wall. Silence. We read the Evening Paper. A mote splashing and gurgles of satisfaction.

Clive, aged 10, climbs out and begins to apply a large towel.

"Sir."

"Yes?"

"What do you have to learn to be a priest?"

"Lots of Latin, a little Greek present plenty of arithmetic. . . ."

"Hebrew, Sir?"

"We didn't learn it."

Sigh of disappointment.

"It is important to begin at once, trying to do everything as well as possible like the boy Jesus in the workshop at Nazareth."

"Yes, Sir."

"Also, occasionally, to be a good boy. Delicious smile."

"The priesthood means doing a lot of dull things, such as giving little boys the stick."

Joyous grin.

"Do you want to be a priest?"

"Yes, Sir."

The conversationalist, having got through with a breach of silence, seals the conversation with a goodnight kiss and marches off to the dormitory, starry-eyed.

"Clive!"

"Yes, Sir."

"You haven't cleaned the bath."



# Liturgical Concelebration

— in which two or more priests jointly consecrate the Holy Eucharist — is not just a historical fad, but a visible expression of corporate priestly action

By the Rev. H. Boone Porter, Jr.

*Assistant Professor of Ecclesiastical History  
and Instructor in Liturgics*

*Nashotah House, Nashotah, Wis.*

January, 1954, when THE LIVING CH presented a provocative edition on eucharistic concelebration,\* every word was almost unheard of in the American Church. Since then, those interested in the Liturgy have been running into this word more and

more. What is concelebration? It is a celebration of the Liturgy in which two or more priests, acting in unison, consecrate the Sacrament together. In antiquity, the bishop and his presbyters often joined each other around the altar as a sacramental expression of their corporate unity in the ministry of the Body of Christ. In more recent times, such concelebration has occasionally been practiced in every part of the Catholic Christendom. The present writer has witnessed concelebrations in Anglican, Eastern Orthodox, and Roman churches.

Recent interest in concelebration is not just a matter of historical curiosity. Today many feel a real need for an arrangement whereby a group of priests may offer the Liturgy together.

One may ask why all this matters. There is not enough clergy to have concelebrations anywhere except in theological seminaries, monasteries, or the great cathedrals? No; but it is precisely these institutions which greatly enrich the spiritual life of the clergy and lay visitors that pass through them. Conferences, conventions, retreats, and periodic gatherings of clergy greatly affect the morale of our Church. These are all instances where we sometimes need a visible, sacramental expression of the corporate character of priestly action.

But can this need in fact be satisfied? Is it possible to have several clergy participating in an orderly, corporate service in which, at the same time, each one is visibly and actively celebrating? What procedure could these clergy follow?

There are a number of places in the Anglican Communion where concelebrations occasionally occur. In all of these cases, the clergy are contributing toward the development of a satisfactory procedure. One place, however, merits special attention, for a concelebration takes place there every day.

## Priestly Discipline

The place is St. Stephen's House, a widely respected theological college in Oxford, England. This institution has a long tradition of strict priestly discipline, and it has been customary for all the priests teaching in it to celebrate daily. As the school has grown, however, more priests have been needed, until it is now no longer feasible to provide each of them with the opportunity of conducting a separate service each morning. Concelebration, therefore, has been the most natural and reasonable way of maintaining the tradition of each priest officiating daily. None of the clergy of St. Stephen's would participate in concelebration if he had not found that it measured up to the best standards of

reverence, discipline, and liturgical propriety.

Two other factors give the usage of St. Stephen's particular interest, even for those who approach the Eucharist from a different point of view. The Principal of the House, the Rev. Arthur Couratin, is a leading liturgical scholar, whose work has been closely associated with that of his friend, the late Dom Gregory Dix. Fr. Couratin has arranged the procedure for concelebration with expert competence. Secondly, this procedure has been worked out with full approval of the Bishop of Oxford.

How is the service conducted at St. Stephen's? All of the concelebrants wear eucharistic vestments. They enter the sanctuary together, and the service is begun in much the normal way by the principal celebrant; the others simply stand on each side of him and make the responses.

At the offertory, each priest is given his own burse containing a paten and host, together with the usual linens. Each priest thus offers his own individual bread. One single chalice, however, is offered for all.

By providing each celebrant with a separate host which he offers, consecrates, breaks, and consumes in the usual manner, each priest is thus given the opportunity to follow the ceremonial and manual acts to which he is accustomed. Consequently, he can really



# LETTERS

LIVING CHURCH readers communicate each other using their own names, initials or pseudonyms. They are asked to give address and title or occupation, and to limit their letters to 300 words.

## "M" for Mass

It seems that in THE LIVING CHURCH of September 9th there is an article in re Roman Catholic rendering of the Mass largely in English, in which the word Mass is repeated spelled with a small "m." If we capitalize Eucharist and the Holy Communion, should the word Mass should be thus spelt.

On the same page I believe you have capitalized Family Prayer — but the Mass is far more important service than Family Prayer, valuable as that may be.

It seems to be a widespread practice to spell the word Mass with a small "m," but since THE LIVING CHURCH should not thus print the word, for with a small "m" it has a far different meaning.

CLARENCE M. LINDEN

San Diego, Calif.

## Suffragan Bishop

I thank you for your mention of the 10th anniversary of my ordination to the diaconate (not the priesthood) in your issue of August 12th.

But I am not, and never have been, "Bishop of Chicago." I am the retired Suffragan Bishop of Chicago.

(Rt. Rev.) EDWIN J. RAMSEY  
Evanston, Ill.

## Suitable Ceremonial

Congratulations upon your editorial "The Eastern Position"! It is indeed urged to distinguish between prayer and exhortation as a matter of fact, in all services it is important to make clear the fact that prayer is addressed to God.

There is need of some suitable ceremonial along these lines in places in which Morning Prayer is used as the principal parochial form of worship on the Lord's Day. To substitute the officiant at Morning Prayer in the choir (unless, of course, the entire congregation sing in choir as in the monastic use) is psychologically to exalt the choir at the expense of the liturgy. Cannot, therefore, Morning Prayer be read at the altar (or even at the altar facing east? In this we have the precedent of the Eastern Orthodox Church, in which the Gospels and Vespers, when used in parish churches, are read at the Holy Table, with the officiant facing east. There is also good Reformation precedent for reading the Service at the Holy Table. William D. Maxwell says in *A History of Worship in the Church of England* (Oxford, 1955):

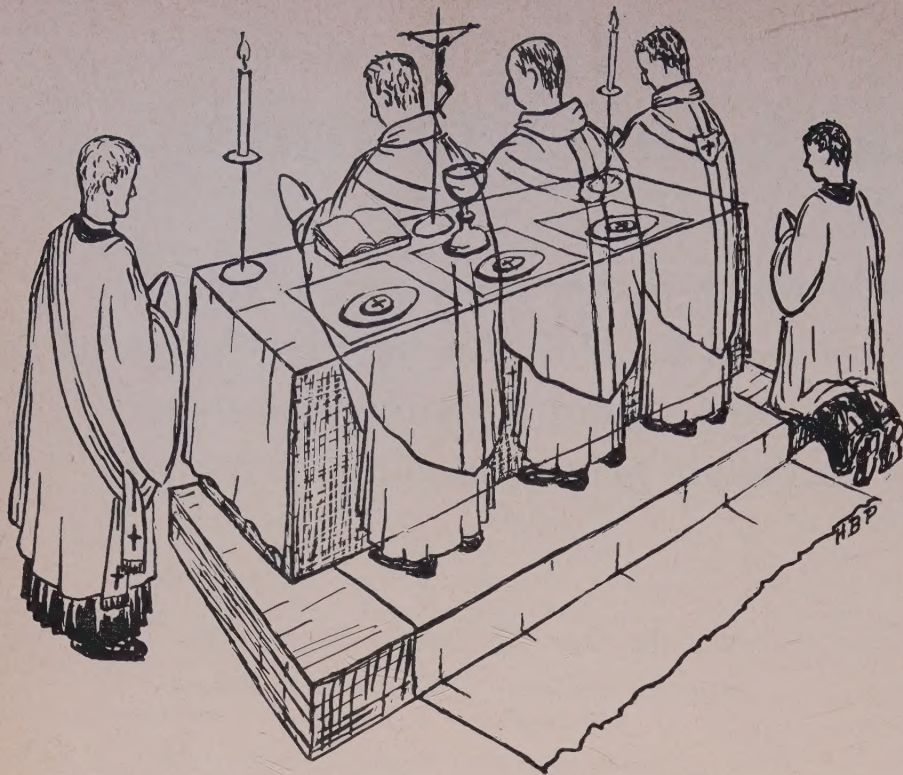
"Calvinian and Strasborigian practice following early Christian usage, had been to conduct worship from the communion table" (p. 94).

(Rev.) GEORGE M. MURPHY  
Rector, Trinity Church

Midland, Texas

## Exchange of Magazines

In THE LIVING CHURCH of August 8, 1957, I read that you are promoting "second circulation."



DRAWING showing manner in which concelebration is performed at St. Stephen's House, Oxford, Eng.

feel that he has actively officiated. Among some other groups of clergy, this use of separate hosts might not be desired, but at St. Stephen's it was felt important to make this adjustment to the established devotional and ceremonial habits of the celebrants.

On the other hand, the use of one chalice provides the sacramental link binding all the celebrants together in a single corporate offering. As the service proceeds, the chalice is consecrated by the prayers which the whole group utter in unison. During the consecration, only the principal priest actually handles the chalice; the others are given the opportunity briefly to touch it as a visible expression of their priestly action.

From the offertory to the distribution of Holy Communion, the principal celebrant stands at the center of the altar, with the chalice and his own paten before him. The other celebrants range themselves around the altar at appropriate intervals, each with his own paten and his own corporal spread before him on the altar. All the celebrants recite in unison the great priestly prayers: the offertory prayer for the Church, the Preface, and the entire prayer of Consecration. The so called "Communion Devotions" (Invitation, Prayer of Humble Access, etc.) are said by the principal celebrant alone, in the usual fashion, with the other celebrants saying the re-

sponses and the concluding Amens.

Each priest communicates himself with his own Host, exactly as if officiating alone. The single chalice is then passed from one to the other, each in turn communicating himself from it. Then the principal priest, assisted by a deacon or another priest, gives Communion to the laity, just as usual. Meanwhile, the other celebrants, having cleansed their patens and fingers, fold up their linens and put them, together with the patens, into their burses, and the latter are removed. After the Communion, the principal celebrant can proceed from the Thanksgiving on to the end of the service. Meanwhile, one of the others cleanses and veils the chalice.

It will be seen that the customary order of the service is in no way interrupted. All of the participants follow a ceremonial only a little different from that to which they are normally accustomed; hence no special training is necessary. Nor does the service take any longer than usual.

Neither the clergy at St. Stephen's, nor the present writer, would wish to suggest that this particular procedure is ideally suited for all other Church institutions. The example of St. Stephen's House shows us, however, that if a group of priests face this matter intelligently and reverently, and are willing to follow qualified scholarly

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ould read till now a lot of LIVING CHURCH lent to me by Old Catholic priests. In Union THE LIVING CHURCH is the best magazine to promote autonomous licism in all the world. I compared it English, Swedish, German, Swiss, Aus-Old Catholic, and Ukrainian Orthodox newspapers. Therefore, I dare to ask whether it could be possible to find one who would regularly send me THE CHURCH, for it will not be possible for



MARTIN'S, Old Catholic church located at Elden, Switzerland. It was built in 1228.

subscribe to it. In return I offer to regularly to that person the official *Old Catholic News Monthly* in Germany (*Alt-katholisches Volksblatt*).

a teacher, member of the Old Catholic Church, studied Old Catholic theology in University for nine semesters, married to an Ukrainian Orthodox wife, and much interested in the Catholic Churches dependent of Rome.

WOLFGANG KRAHL

b. Lorrach (Bd.) Teacher  
hland, Germany.

eral overseas requests for THE LIVING CHURCH are on hand, according to Mooney, our exchange editor. Readers who wish to forward their magazines, letters, and perhaps receive an overseas gift in exchange, are requested to write to her at this office. — EDITOR.

## Obvious Solution

editorial entitled "The Eastward Position" [L. C., September 2d] and comparable to which I have read with interest and amazement during the past several occasions my writing this letter. I wish might be a better qualified person.

Thomas' Church is typically suburban and the contingent problems of growth and space. When we determined to build, we hired the architect this problem:

"We need a church seating 300 today, which will double in size in two or three years, without any structural changes. It shall have a simple entrance, a lovely and completed sanctuary and choir, etc."

These were our primary problems, we felt. The church was an object, of course, but it was not the only thing in that we intended to do what we were in with what we had, and if we couldn't do that, we would wait — but we didn't want to wait in an unfinished building.

The solution is obvious, of course, because the church has been building this way and for exactly the same reasons since the beginning. Our building will be ultimately cruciform. Presently we don't have the transepts,

but when they are added our seating capacity will be around 600.

Solving the structural problem, again, involved us in that which has been current since the days that the reformers tore out the choir screens, which really just separated out the chapter or foundation clergy in a more self-contained unit (as they do, or used to do for the daily offices at the Washington Cathedral) and that is, "How can one see the altar while sitting in the transept, when the altar is at the east end of the building?" As I have been assured the practice was once, so it can be again, and the answer is *put the altar at the crossing*. This we did. And the pews in the transepts will face the altar and each other. Furthermore, *no one* in a church seating 600, will be more than 70 feet from the altar! Furthermore, by actual measurements, the capacity of the church in this arrangement is greater than the "traditional."

One might celebrate in either westward or eastward position with the altar so; the problem of economics rears its ugly head, again however, and so rather than face the choir, who were left in their "traditional" position, we face the congregation. Two or four clergy have plenty of room to move about or communicate (we communicated 350 in ten minutes when the church was dedicated), and as for "truncated celebrants," those acting as sub-deacon and deacon take certain portions of the service facing east. Or, if the celebrant is alone, he can go to the west side of the altar.

No more do elderly people have to crawl up steep chancel stairs, clutching at such brass railings as liable conscious vestrymen erect. Even wheel chairs (and we have them) are welcome. No more are we limited to 15, or at the most 20, communicants making their communion with hundreds of others milling around, both trying to get out of their way and trying to get to the rail themselves. Forty is the usual number, and by the time we have communicated the last, the first have quietly moved back to their pews. We have no "Judas procession," simply because people are tired of waiting 40 minutes to communicate. And we have an altar centered and altar conscious congregation.

This may seem beside the point for your editorial except that I would like to point out that liturgical worship has always adapted the buildings to suit its needs. The trouble is that too many church buildings were and are being constructed with no thought of their function, but merely as unimaginative copyboxes of what someone thinks a church ought to *look like*. The church is "living" as you, by the title of your magazine, well indicate; the problem, whether of eastward or westward celebrations, is still the question of "what is the church doing."

We also have a magnificent "Christus Rex" hanging over the table which precludes the possibility of either the celebrant or the congregation forgetting what they are doing.

The strange part of all this is the legend which I like to tell about the building's reception:

The Baptist loves the outside stone (in this country most churches use wood) and remarks, "It's just like my old home church."

The Methodist admires the communion table of marble. . . . "Just like our church."

The Presbyterian says, "My, how rich looking it is."

The Roman says, "You've caught the ethos

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# sorts and conditions

THIS YEAR, the crab-grass has taken over my lawn so completely that I blush to face my neighbors. Their grass is green and trim, mine brown and straggly. Last spring, I used some poison on the dandelions, and this may have checked the growth of the regular grass so that the annual crab grass, springing up from seed, got ahead.

AND THIS reminds me of our Lord's saying about driving the evil spirit out of a man — seven spirits worse than the first are likely to come back and make their abode in him; "and the last state of that man is worse than the first."

CHRIST does not explain why things are likely to happen this way, although I have heard many preachers do it for Him. Unless evil habits are replaced by good habits, they explain, your soul is a vacuum inviting occupation by bad habits all over again.

BUT there is perhaps a further lesson, indicated by my experience with the crab grass — don't destroy the bad in such a way that you destroy or injure the good with it. This is certainly the point of His parable about the wheat and the tares.

THE OBJECT of Christian morality is not to root out evil; it is to cause the growth of virtue. Casting out devils, pulling up tares, poisoning dandelions, is not a good-in-itself. Good is something positive and definite. Bare ground might as well have weeds on it if it doesn't have grass.

PERHAPS the negative concept of virtue that I, along with other parents, instill in my children much more urgently than I present positive good to them, harms their spiritual growth as much as it helps it. "Don't do this; don't do that. Be quiet. Be cautious. Avoid thing x. Stay away from thing y." All this not only leaves bare ground for the growth of thing z, the sin we forgot to warn against, but even worse, it may stunt the young Christian's capacity for moral adventure.

THE WAY to grow a good lawn, as my neighbors would point out to me if they were not so long-suffering, is to sow good seed, nourish it with plant food, water it frequently. The grass itself will take care of most of the weeds, and those that remain must be dealt with selectively on the basis of what is best for keeping the grass growing.

PETER DAY.



# EDITORIALS

## A Necessary Price Increase

**T**he field of magazine publishing has been going through great changes in recent years — and the changes are all such as to place a severe burden on the smaller publications that serve a relatively limited group. Many small magazines have gone out of existence altogether. Some have tried to cut corners, reduce contents, decrease frequency. Some have reconciled themselves to annual deficits, underwritten by individuals or groups.

The problem has been, in part, that the magazines of limited circulation and advertising potential have tried to follow the price policy of publications with millions of circulation and huge advertising revenues. (And there have been casualties of late even among the giants of the magazine world.) While wages and salaries have gone up enormously, the mass-circulation publications have been able to effect production economies through technological improvements, with higher-speed presses, greater mechanization in the bindery, etc. Smaller magazines share to a limited extent in these benefits, but they face the fact that a much larger proportion of their costs is in wages and salaries, on operations where not much technological gain is possible. It takes just as long to set and make up a page of *THE LIVING CHURCH* as a page of *Time* or two pages of the *Reader's Digest*. And these operations take almost as long today as they did a generation ago.

In the depths of the Depression, the subscription price of *THE LIVING CHURCH* was \$4.00 a year. Today, it is \$7.50 a year. This increase is far less proportionately than the increases in every item of cost that goes into the production of *THE LIVING CHURCH*. During the same period the federal minimum wage has gone up by more than 300% — from 30 cents an hour to \$1.00 an hour. It has taken us a long time to bring ourselves to the decision that an effort to keep our prices comparable to those of the mass-circulation magazines just won't work. There is only one way to keep on putting out a Church newsweekly for the benefit of those who think it is important to have a prompt, accurate, and complete weekly record of the Church's news and work and thought — and that is to charge a price more in accord with our actual costs.

Accordingly, effective October 1st, the domestic subscription price of *THE LIVING CHURCH* will be \$8.50 per year. We are confident that those who value the

magazine at its present price will recognize the necessity of the increase and willingly accept it.

In the course of looking into this question of price policy, we have been encouraged to find that other magazines for special interest groups have led the way. *Variety* and *Billboard*, two weeklies serving the entertainment world, charge \$10 a year for their subscriptions. The *Sporting News*, another weekly, also charges \$10. *Railway Age* boldly sets \$14 as the price for those who want to keep up with railroading.

We are staking our price policy on the assumption that active Churchpeople are just as interested in what is going on in their area of special concern as devotees of entertainment, sports, and hobbies. If they were not, there really wouldn't be any need for the existence of *THE LIVING CHURCH* anyway.

Concurrently with the subscription price increase it will be necessary to increase the single copy price from 20 cents to 25 cents and the bundle price from an average of 14 cents to a straight 15 cents per copy. On this basis, the price for a bundle of five copies will be \$3.00 for a four-week month, \$3.75 for a five-week month.

In order to help regular readers (especially the clergy) to continue at a rate of \$7.50 per year or less, we are not at present increasing the two and three year rates to the same extent. The price for two years will be \$15.00; for three years \$19.50. One-year gifts subscriptions sent with a full-rate subscription at \$8.50 will be \$6.50 each.

Over the years, we have had to increase the subscription price of *THE LIVING CHURCH* a number of times: to \$5.00, then to \$5.85, then to \$6.00, \$6.50, \$7.00, and \$7.50. Each time, the readers have shown their understanding by renewing in remarkable numbers, and circulation has continued to go up. Indeed, if *THE LIVING CHURCH* still had the circulation it had in the 1930's, its price would have to be over \$13.00 today. At \$8.50, the magazine's price will be a smaller percentage of its readers' annual income than \$4.00 was in 1932.

## Living With The Living Church

**T**he question of the price of *THE LIVING CHURCH* naturally leads us to review what has been going on with the magazine of late to see what it means in the life of the Church. This year has in some ways been a quieter one than 1954, the year of the great international Church meetings in this country; or than 1955, the General Convention year.

Yet, it appears that almost every week something important and dramatic has been going on in the life



f the Church and has been reflected in our columns. If your interest is in national and international problems, you have heard from both sides about the impact of the desegregation problem on the Church in the South. You have kept up with the heroic struggles of the Anglican Church in South Africa to defend the non-white population against government repression, including a memorable interview with Fr. Trevor Cuddleston by our New York correspondent. You have had authoritative reports on the interchange of visits between American and Russian religious leaders — the same reports, incidentally, which the Russian leaders themselves regarded as significant, for they were quoted in *THE LIVING CHURCH* in discussing statements made and opinions expressed. You have read the exciting story of efforts by New York Church-people to prevent teen-age gangs from clashing, and considered the problems of Cyprus and Red China. If your interest is in ecclesiastical affairs, you have kept up with the thinking and action in regard to the Church of South India; you have suffered with the process of Long Island through the Melish case, hearing both from L. Bradford Young, "the man who might have been Melish," and Bishop Sherman, Suffragan of Long Island. Sam Shoemaker's clergy internship plan, the missionary work sparked by Lexington's theological seminary, the controversy over the West Point chaplaincy, Lewis B. Franklin's discussion of Church lending agencies — not to mention, the prompt, accurate, and complete reports of personnel changes in the Church, from episcopal elections down to the smallest mission and the youngest deacon. Editorially, we have urged the Church to stop flirting with unity negotiations it has no intention of competing, have suggested that Anglo-Catholicism must have a broader outlook than merely "defending the faith," have contributed to the discussion of "what is communicant," have urged the Orthodox in America to move toward union with themselves, and have stuck our necks out to say that we still prefer the "eastward position" for the celebration of Holy Communion. In the realm of Christian thought, J. V. Langmead, Masserley, Norman Pittenger, Edward R. Hardy, Robert M. Grant, Boone Porter, Carroll E. Simcox, and others have taken up lively issues in an outspoken manner. That Catholic-minded Presbyterian, Geddes McGregor, has had trenchant things to say about the novels of Graham Greene and Bruce Marshall. Editorials in this area have tried to connect up Christian thought with Church policy on many issues, and to keep our readers abreast of the ever-sharpening controversy between the Gospel as it is preached and the Gospel as it is reconstructed by the theologians. In the realm of Christianity as it is lived and prayed and understood and worked at by the laity, we have had an especially rich year. Our two columnists, Victor Hoag for the Sunday school teacher and Lee Bristol for the layman, have had so many good things to say that reprints of their material are in demand.

The editor's column, *Sorts and Conditions*, comments on the things that thrill, bother, confuse, perplex, and delight him and his family.

Dorothy Roby Schneider has continued to report how she and her children live the Church year together. Christine Fleming Heffner has exercised her gift for making doctrine clear and understandable. Authors and news correspondents have illuminated the personalities of extraordinary Christian individuals. Ohio's social relations department has contributed a program for helping your parish to be a good neighbor. The problems of the retarded child, of juvenile delinquency, of alcoholism, of undeserved suffering, of meaningful prayer have been tackled by authors who went to the heart of the matter. One of these articles, "My Husband Was an Alcoholic," has just been reprinted in response to widespread demand.

Then, of course, there are the letters. In no other magazine do the letters have quite the place they have



in *THE LIVING CHURCH*. Authoritative announcements, requests for information or help from other readers, complaints, expressions of appreciation, discussions of abstruse theological points or high level policy — all these are found as the voice of a fellowship, a definite entity — "the living Church." They are as personal as a conversation in your living room, as opinionated as only good friends dare to be with each other, as frank as remarks passed between brothers.

*THE LIVING CHURCH* is not the same size every week. When there is a great deal of advertising, we publish more pages. Sometimes when we have a big story to tell we have obtained a special contribution to help provide the space to tell it. In periods of little activity, it has sometimes seemed best to publish smaller issues in order to husband our resources for the periods of greater activity. The average runs about 24 pages a week, and eventually we hope to be able to increase it a little if revenue permits. Hardly any financial saving would result from publishing issues of twice as many pages half as often, and we think a great deal is gained by serving up the news while it is hot. The richly phrased comments we receive from readers when an issue is slow in arriving indicate that they agree with us on this point.

*THE LIVING CHURCH* is your Church magazine. Bound in two big volumes totalling well over a thousand pages, per year, as we keep it here in the office; and with volume after volume stretching back all the way to 1878, it has served over the years as a remarkably prompt, complete, and accurate account of what God and certain of His servants were up to in the world. "A weekly record of the news, the work, and the thought of the Episcopal Church" has been our motto in the past and will be our motto in the future.



# Court Decides Melish Can Stay At Holy Trinity in Brooklyn

**Referee MacCrate rules quorum of vestry not present to elect Dr. Sidener rector; attorneys play appeal to higher court**

The Rev. William Howard Melish continues to hold his post as supply priest at the Church of the Holy Trinity in Brooklyn Heights, N. Y., after winning a round in his legal battle with the Rev. Herman S. Sidener. Attorneys representing Dr. Sidener have announced that they will appeal the decision of the court to the court of appeals.

County Supreme Court Justice John MacCrate, who dismissed the complaint without costs, handed down a 13-page decision ruling that a necessary quorum of the vestry was not present on February 6th when the election of Dr. Sidener as the church's permanent rector took place. Dr. Sidener was installed by Bishop DeWolfe of Long Island, but Mr. Melish contested the legality of Dr. Sidener's position.

Dr. Sidener was elected by four vestrymen and two wardens. The vestry, which should consist of 11 members (two wardens and nine vestrymen) had had two vacancies for some time. The remaining three vestrymen, who are in favor of keeping Mr. Melish, refused to come to the meeting. According to the Religious Corporation Law of the State of New York, in order to constitute a quorum there must be present either one churchwarden and one more than a majority of vestrymen or both church wardens and a majority of the vestrymen. Both churchwardens were present at the election so a simple majority (five vestrymen) was needed for the election.

THE LIVING CHURCH received the following statement from the Ven. Charles W. MacLean, archdeacon-in-charge of diocesan administration and promotion in the diocese of Long Island, concerning the verdict of the court:

"Justice MacCrate, referee appointed by the special term to determine the issues involved, . . . stated in a decision September 17th 'that in the selection of Dr. Sidener canonical procedure for filling a vacancy in a rectorship was followed; that the three defendant vestrymen refused to attend the meetings called in February, 1956, for the selection of a rector; that there was not a statutory quorum present.'

"The court declared further that the wardens and vestrymen were not bound to consult the congregation in the selection of a rector as Mr. Melish has contended.

"A large portion of the decision is given to the composition of a vestry as required by the Religious Corporations Law of the State of New York. The court pointed out that if the amendment to the Religious Corporations Law in 1919 applying to a quorum 'did not work a change in the composition

of a quorum for a meeting to elect a rector, the plaintiff Sidener has been duly elected.'

"It is probably on this point of law that an appeal will be made by the rector, wardens, and four, now six, vestrymen to a higher court."

At the present time there are two sets of vestry at Holy Trinity Church, with some overlapping of members. After the election of Dr. Sidener, two new members were added to Holy Trinity's vestry, bringing the number up to 11. It was decided in earlier court proceedings that the additional vestrymen could not validate the election of Dr. Sidener, because they were added to the vestry after the election of Dr. Sidener.

On April 2d Melish supporters elected a new slate of vestrymen, which anti-Melish forces claim is not legal. However, the newest decision will not be effected by either of the two elections, since they both took place after Dr. Sidener's election as rector.

## Half-Pay to Disabled Clergy for Life Next Objective of Church Pension Fund

Important improvements in the benefit program of the Church Pension Fund are forecast by the Fund's Annual report for 1955, just made public. A large share of the revenue for the improvements will come from the fact that the Pension Fund is 22 years ahead of itself in funding a minimum pension program undertaken in 1950.

At present each parish, mission, and Church institution pays an annual assessment of 15% of the salary or stipend of its clergy. Before 1949, the assessment rate was 10%; the increase was adopted to put a floor of \$1,500 per year under clergy pensions and \$750 per year under widows' pensions.

Indications are that, as of 1957, only about \$4,000,000 of the \$5,000,000 paid in annually by parishes and missions will be required for maintaining current benefits that are on an actuarial reserve basis.

However, the 15% assessment will continue through next year, and "probably for a longer period," according to a reply by Robert Worthington, Fund executive vice president to an inquiry from THE LIVING CHURCH. The surplus thus built up will help to provide higher benefits for disabled clergy and establish a reserve to guarantee the immediate benefit to widows which the Fund now grants out of

### Statement

**By Rev. W. H. Melish**

The Rev. William H. Melish to reporters gathered outside the chambers of Official Referee Mr. Justice John MacCrate of the Supreme Court of the County, State of New York, Brooklyn's Boro Hall Building:

"We are highly gratified at this decision of the court. For the three defendant vestrymen, for the overwhelming majority of the members of the congregation who they sought to represent and who gave them support, and for myself, this decision represents a vindication and proof that the actions we were compelled to carry out together this past winter at the Church of the Holy Trinity were not done in defiance of the bishop of the diocese nor in violation of the priestly obligations of a minister but under the constitution and canons of the Church in defense of the established rights and privileges of the people in the pews who in the final analysis make up and support the Church.

"It is our sincere hope that those who brought this action against us in the courts will accept this decision and make it possible for the congregation, without further disturbance of its peace, to proceed with its normal life of worship and community activity."

surplus upon the death of active or retired clergy.

At the time the 15% assessment was adopted, it was recognized that over a long range the assessment would not turn to 10%, but it was thought that by 1978 it would be possible for it to return to 12%. In the meantime, the number of the clergy and the amount of their salaries have steadily increased.

Income from assessments (plus interest on overdue assessments) in 1955 amounted to \$4,804,229. This indicates that the total clerical payroll of the Episcopal Church in 1955 was about thirty-two million dollars, including the clergy members' living quarters.

The Fund's annual assessment income has gone up by almost a million dollars since 1952, when it was \$3,840,901. This year, the Fund's auditors, Arthur Young & Company, comment: "Reserves are based on an assumed interest rate of 2% and pension assessments on clerical salaries of 15% per annum through 1956 and 12% thereafter. It is estimated by the actuary that the additional 3% assessment rate through 1956 will provide sufficient reserves to cover the accrued liability for the additional pension benefits which were approved by the Board of Trustees effective January 1, 1950."



another important factor in the favorable financial position now enjoyed by the Fund is the yield on investments. The 4% rate used for actuarial calculations has been consistently bettered in recent years. In 1954, the yield was 3.49%. Last year it was 3.63% of the book value of investments at the end of the year.

The next great objective in Pension Fund benefits, according to Mr. Worthen's report as executive vice president, is strengthening of the disability allowance.

Under the minimum pension benefit adopted in 1950, this allowance has already been set at a minimum of \$1,500 a year (or the clergyman's actual salary, if less than \$1,500), except that those who were ordained at 40 years of age or older receive reduced pensions on a sliding scale.

The disability benefit is currently 80% of what the retirement benefit would be if the priest had been able to continue his ministry at the same salary up to age 68. In cases of disability occurring near retirement age, the sum would be closer to 100% of the retirement benefit.

The present objective is to develop provisions sufficient to provide a disability benefit equal to 100% of the retirement benefit if the man had continued till age 68 at the same salary. For a man who entered the ministry before age 28, this would amount to half-pay for life.

#### Group Principles

This is an important element of financial stability in a type of work that involves constant use of automobiles on busy streets. One of the benefits of the group principles on which the Pension Fund operates is that surpluses due to favorable experience in one aspect of operations (e.g., the tendency of the clergy to retire at 72 rather than at the age of 68 upon which the Fund's calculations are based) may be applied to benefits which protect the group as a whole instead of being reserved for individuals.

The disabled clergyman is also the chief beneficiary from a 1950 rule providing that the clergyman's pension shall at least equal the sum of what his widow and his children would be receiving if he died. Thus, a disabled clergyman with five minor children would receive a pension of at least \$2,250.

Bishop Washburn of Newark, president of the Fund, points in his annual report to another current benefit which the trustees desire to put on a permanent basis. This is the immediate grant of \$1,000 to the widow upon the death of an active clergyman or a clergyman on pension. Equivalent in its effect to a life insurance policy of \$1,000, this benefit has hitherto been paid out of surplus and is subject to cancellation if surplus funds are not available. The present normal annual expenditure is about \$60,000. It is hoped that the surplus from 1957 operations may be large enough to fund this grant and

make it a permanent part of the program.

Bishop Washburn comments adversely on the question of permitting the clergy to retire at age 65, at which time they would be eligible for social security benefits. This was one of the questions referred to the Fund by General Convention. "The increased cost involved should be a sufficient answer," he says. The Bishop goes on to express the opinion that most clergy should be able to give effective service up to age 68 or older and that they are needed for the work of the Church in this period of clergy shortage.

The basic principle of the Church Pension Fund is to accumulate reserves of

sufficient size, in the form of cash, bonds, and other reliable investments, so that every benefit promised is backed up by a reserve fund adequate for the purpose. Its finances are so conducted that depressions, stock market fluctuations, and changes in the economy or in Church life should have little or no effect on its promise to make certain definite payments at definite times to those who qualify.

Hitherto, the widow's grant of \$1,000 has not been backed by such a reserve. With certain other benefits it was an "extra" based upon the fact that the fund had more resources than it needed to meet its promises.

## GTS Librarian Dies In Hanging Accident

**Tied hands and taped mouth lead police at first to suspect homicide**

The death of a 27-year-old librarian at General Theological Seminary, New York City, who was found hanging dead in his apartment, was ruled an accident after intensive police investigation. The police had previously also considered murder or suicide in the case.

The body of Alfred K. Hanmer, Jr., was found hanging to the top hinge of a closet door in his apartment. Hanmer's mouth had been taped and his hands were tied behind his back. For many years Mr. Hanmer had been interested in hanging as a method of execution and several books and papers on the subject were found in his room. It was reported that nine years ago Mr. Hanmer almost died in an experiment in which he hung himself "to see what it would feel like." It was reported that he was considering writing a book on hanging.

The verdict of accidental death came after the police, re-enacting the death scene, found that Hanmer could have easily taped his own mouth and tied his own hands behind his back, so that he could work them free himself. Police believe that Hanmer stood on a chair to hang himself. He kicked the chair away, expecting to be able to free his hands in time to save himself, but death came too quickly.

A verdict of homicide was overruled because the police found no signs of a struggle or violence. Suicide was eliminated after the police could find no motive. It was reported that Hanmer had been successful and happy in his library work, and that there had been no signs of depression or any other indications of strain.

The body was discovered by Mrs. Elsie Petite, superintendent of the building where Mr. Hanmer lived, and Miss Olive Grobel, Mr. Hanmer's superior at the library. Miss Grobel told police that Mr.

Hanmer had never been absent from his job in the past five years that he had been working at the library, and only rarely had been a few minutes late. When he failed to show up the morning of September 10th Miss Grobel telephoned several times and then went to his home shortly before 11 a.m. Mrs. Petite admitted her with a pass key and the horrified women found the red-haired librarian hanging close to the entrance door. Dr. Dominick J. DiMaio, assistant medical examiner, said he had been dead more than 24 hours when the body was found.

Mr. Hanmer was born in Hartford, Conn., was a graduate of Hamilton College, Clinton, N. Y., and obtained a Master's degree in library science at Columbia in 1955. He was an acolyte and an active member of the Church of St. Mary the Virgin, New York City.

A Solemn Requiem Mass was offered for him at St. Mary's and funeral services were held for him in St. John's Church, Huntington, N. Y., in the diocese of Long Island, which was the parish church of his family. Burial was in St. John's cemetery, Fisher's Island, N. Y.



MOVING BOOKS into new St. Anne's Church, on an Indian reservation near McDermitt, Nev., is the Rev. W. B. Spofford, Jr., director of Western Extension of National Town-Country Institute.



## Egyptian Government Takes Steps to Restrict Churches

The Egyptian government has taken new steps to restrict the activities of Christian missions and congregations in the country, reports from Lebanon said. It banned all meetings of worship, prayer, or revivals unless they are held in government-licensed churches. And it ordered that all Sunday sermons in non-Roman churches must be approved before they are delivered.

The ban on religious meetings outside churches, the reports said, affects many congregations which had assembled in homes, rented apartments, or outdoors. It also affects several evangelists who went from town to town in Upper Egypt, which has a large Christian population, to hold prayer meetings in the courtyards of Coptic churches or in other open spaces.

Meanwhile, pastors of 37 non-Roman groups of various languages and nationalities were said to be affected by the ruling on sermons. Under the order, they must present the topic of each sermon, and the time and place of its delivery, to the Ministry of Social Affairs for approval several days in advance of Sunday.

This requirement does not apply to Orthodox or Roman Catholic clergymen, according to the reports. For the past two years, Moslem preachers have been required to get their Friday sermons approved.

One explanation advanced here for the government's action limiting its censorship of sermons to Protestant groups is that the sermon is a principal part of a Protestant or Moslem service, whereas in Roman Catholic and Orthodox churches, the service itself has a primary importance.

It was felt here that the government apparently is not aware that a sermon also is part of the service in non-Protestant churches. [RNS]

## Restricts Entrance of Teachers

The Egyptian Passports Administration ordered all Egyptian consulates abroad to obtain approval from the Department of Foreign Schools in the Ministry of Education before granting an entry visa to a foreign teacher. The new measure is expected to restrict the entrance of foreign teachers for Christian mission schools in the country.

Among those affected will be hundreds of teachers in British, French, Italian, and American schools who returned home for their summer vacations. Most of these schools are operated by non-Roman and Roman Catholic missionary groups.

Return of the instructors to Egypt will be delayed by the order, and consequently put off for some time the reopening of some mission schools. Reports here said a number of teachers already have been refused re-entry visas. [RNS]



LEAVING for Switzerland are Bishop Horstick of Eau Claire (left) and the Rev. Clifford Samuelson.

## Bishop of Eau Claire Attends Conference on Rural Life

Smiling and waving to friends and well-wishers Bishop Horstick of Eau Claire and the Rev. Clifford L. Samuelson of New York City, boarded an airliner bound for Switzerland where they attended a Rural Church seminar sponsored by the Department of Town and Country of the National Council of Churches and the Ecumenical Institute of the World Council of Churches.

At the meeting delegates, which had gathered from 15 countries, asked the World Council to include problems of rural life on the agenda of its next Assembly, expected to be held in Asia in 1960.

Major topics discussed at the conference included the rural exodus, new methods of evangelizing rural areas, and problems involved in two generations living on the same farm. The delegates urged that the next conference include adequate representation from Asia, Africa, and Latin America, more lay participants "so that the voice of the farmer himself can be heard more," and greater emphasis on educational problems in relation to rural life. They requested that another international rural life conference be held in 1958 or 1959.

The group considering "flight from the land" opposed attempts to "revive the old rural culture." Its members reported that mechanization in the West was inevitable and welcome. "A new culture must begin to flower in a mechanized age," the group agreed. "The rural community can only find itself in the broader context of the whole community and the world, and the city must help the rural community to find itself."

Indian and South African delegates explained that these conclusions did not apply to the same extent in their countries, where the old rural life was being revived as an ideal by some leaders.

The group reporting on the evangelistic task of the Church in rural communities found that "pastors who work in the field with the workers, or at other tasks, find this an evangelistic opportunity."

Churches must find ways of influencing not only their own members, the group also held, but the town council and other organizations. It said this could best be done by laymen. [RNS]

## Importance of India Noted At Conference of Pacifists

"The whole of Asia will be lost to intercourse with the Western World if the bridge between Anglo-Americans and India goes down," said Canon Charles Raven, regius professor of divinity at Christ Church, Oxford, during the annual conference of the Episcopal Pacifist Fellowship at Seabury House, Greenwich, Conn.

Nehru is as conscious of the importance of this bridge as we are, said Canon Raven. "Americans must accept the spiritual richness of India into the fabric of the Church, just as Greek thought was absorbed into the early Church. Canon Raven quoted Rajagopalachari, speaking in New Delhi, India, in 1955 as asking, "When is the United States going to realize that the security is so great that she can afford to be generous?"

Also speaking on India was Eleanor Eaton, recently back from Orissa where she was working with the American Friends Service Committee. Miss Eaton declared that Westerners must learn to "love, listen, and learn," but not to lecture or even convert.

Douglas Steere, professor at Haverford College, contrasted what he called the "collected" man with the "uncollected" man. While the latter "gets himself into a holy hustle" and is "typical of the distracted mood of the modern Capitalist," the former lets God look after his business even at night, said Dr. Steere.



## Unaware Church Razes Slum Dwellings; Rehouses Tenants

The Church ought not to profit from an misery" was the decision reached by the vestry of St. Barnabas' Church, Marshallton, Del., when it voted to raze income-producing slum dwellings it owned. The tenants of the buildings were rehoused, some in other church-owned dwellings.

The buildings, which were part of an industrial company town, were willed to St. Barnabas' church by a parishioner, Frederick Bringham, who died 20 months ago. Mr. Bringham was senior warden for many years and treasurer of the diocese of Delaware at the time of his death. Speaking of Mr. Bringham's position as landlord for some 50 years, Bishop Sargent of Delaware said that in past years provision of low-cost housing to mill workers was considered morally commendable, but, in the words of a hymn, "New commandments teach new duties. Time makes old truths uncouth."

The Rev. Jack H. Smith, rector of St. Barnabas' explained the position of the church when it found itself in a changing situation, by saying "Since before the Revolution, Marshallton has been a rural factory town where conditions never improved very much. As suburbs of Wilmington encroached on the town, the church had an unparalleled opportunity to set the pace for needed improvements," he said. "The tension and contrast between the old and new posed a moral problem that needed correction, even though it meant we lost more than \$300 a month in rents."

A few hard feelings were aroused, but most of the grumbling took the form of comments that if Mr. Bringham were not the tenants wouldn't be thrown out. The church was careful that no person be evicted without a better place to go. For many years about half the tenants were Negroes, the others whites, even though segregated neighborhoods are the rule in Delaware. The destruction of the town has not altered the integrated pattern of Marshallton since the families are rehoused pretty evenly through the town.

[RNS]

## School of Church Music Held

About 75 organists and clergy attended a school of church music at Trinity Church, Columbia, S. C., sponsored jointly by the Joint Commission on Church Music. The course was conducted by Ray C. Brown, Paul Allen Beymer, Ed. B. Gammons, and Dr. Leo Sowerby, with the Rev. Claude Guthrie of North Carolina acting as chaplain.

Classes and rehearsals were held daily from 9.30 a.m. until 10 p.m. Three model services were conducted, using the new hymnal in Trinity Church.

# CSI Group Witnesses Ordination; Then Separates for Part of Tour

by CLIFFORD P. MOREHOUSE\*

At Bangalore the delegation met Bishop Sumitra, moderator of the Church of South India. We were cordially welcomed by him, and in turn Bishop Lichtenberger, acting chairman of our delegation, extended to him the greetings of the Presiding Bishop, and the clergy and laypeople of the American Episcopal Church. He presented the Moderator with two gifts — an inscribed Prayer Book from the Presiding Bishop, and a preaching stole from the delegation.

The stole is of silk, saffron in color — the color traditionally worn by sadhus and "holy men" in India and adopted as the proper color for bishops in the Church of South India. On it are embroidered the symbols of St. Thomas, Apostle of India, and St. Paul, Apostle of the West, on red shields.

At Bangalore we witnessed our first ordination in the CSI, when two deacons were ordered presbyter in St. Mark's Cathedral, by the Rt. Rev. N. C. Sargent, Bishop in Mysore. This had some interesting overtones, as Bishop Sargent is an ex-Methodist and the Cathedral is an ex-Anglican Church of the S.P.G. Anglo-Catholic tradition. We were told that on Sundays there is a sung Mass, with colored Eucharistic vestments and incense, and that Bishop Sargent wears cope and mitre when officiating on parochial occasions. Since this was a diocesan function, however, the Bishop wore rochet and chimere, with the customary saffron color. The service was in English, set in the new Liturgy of South India, and was most dignified and impressive.

We were guests in Bangalore of the Rev. J. Russell Chandran, principal of the United Theological College, and members of the faculty, and their wives. It was a rare privilege to be able to discuss with them the growth in Christian fellowship of this Church that unites Protestant and Anglican elements, and the way in which the future clergy are being trained for its ministry. The college itself, and the language school connected with it, contains students of many different language areas (there are more than 250 in India, with 14 major ones), and from as far away as Nepal, plus British, Australian, and American missionaries learning the Indian tongues and customs.

Also of great interest was a visit to the Kanarese Seminary at Tumkur, and the industrial school related to it. Here some 14 Kanarese were being trained in their own language, to minister as presbyters or evangelists to their own people. In the school, Kanarese boys are trained as furniture makers and craftsmen, as well as in the Christian faith. This school had its start late in the last century, in a period of famine, when the mission "inherited" many orphans. Many of the pres-

ent students are third-generation Christians, dating from this time.

The chapel at the Kanarese seminary is a beautiful one, combining traditional



CLIFFORD P. MOREHOUSE

Indian architectural forms with Christian symbolism, to make a lovely building that is at once indigenous and modern. Its feature is a great cross cut out of the east wall in filigree, as Moslem and Hindu symbols are often cut out of their temples, and a cross-topped dome above the sanctuary.

Following our stay in Bangalore, our delegation has been divided into two groups. Bishop Lichtenberger and the Rev. John V. Butler have gone north and east. I have taken over Bishop Binsted's schedule, with the Rev. Gardiner M. Day. We are visiting Travancore and the Malabar coast, then Madurai-Ramnad, and after two weeks will join the other group in Madras.

Bishop C. K. Jacob, of Central Travancore, met us in Cochin and made us feel very welcome, though he was naturally disappointed that Bishop Binsted was unable to come. Bishop Jacob is a former Anglican, indeed he was the second Indian bishop to be consecrated, and the first one elected by his diocese. This was territory supported by the Church Missionary Society, and is entirely ex-Angli-

\*This is another in the series of on-the-spot news stories from Mr. Morehouse reporting the travels of a four-man delegation to India, with particular emphasis on the Church of South India.



can. The language is Malayalam, a soft and musical tongue which has been compared to the sound of water bubbling through a hookah, the Oriental water-pipe. Bishop Jacob drove us to Alwaye, where we visited the Union Christian College. This is a fine institution that teaches arts and sciences to some 450 men and 75 women who come from all over this far southern area, and about 300 day students. It is a joint project in which members of the Syrian and Mar Thoma Churches and the Church of South India coöperate, though on an unofficial basis. The students and staff members, however, include both Christians and non-Christians.

This far southern area is the most Christian part of India — but also the part in which caste distinctions persist most fully, and in which Communism has perhaps gained its strongest foothold. As we go about the countryside we seldom see the Indian flag, but often pass shops or buildings on which the red flag of Communism is displayed. Communists are to be found especially among the workers and the intellectuals, for this is also the area in which the literacy rate is highest. Many of these intellectuals have discarded the simple agricultural ways of their fathers, but have not found other employment that they consider suitable, and so are fertile soil for Communist exploitation.

#### Division and Bitterness

About 30% of the people here are Christian, as compared with an average of about 2½% in India as a whole. Christian Churches and shrines are to be found everywhere, and we are told that from Mangalore south to the tip of India there are no less than 42 bishops, 27 of whom are in the immediate vicinity of Kottayam, Bishop Jacob's see city. But unfortunately there is great division and bitterness. The Syrian Church has two rival bishops for each see, and much of the substance of the Church is wasted in litigation. The Mar Thoma Church is a reformed offshoot of the Syrians, strongly influenced in the past by the Anglican Church, but not in communion with the Syrian Church. And the Roman Catholic Church, with both a Latin and a Syrian rite, is pouring in money and missionaries and making great strides.

The CSI diocese of Central Travancore, under the able leadership of Bishop Jacob, is probably the most completely Indian diocese of that Church. There are only one foreign priest and two foreign women workers. The diocese numbers some 96,000 members, with 374 congregations and 75 clergy, most of whom have responsibility for two or more village outstations.

We visited two villages, very different from each other and from the one previously visited in the diocese of Mysore. One of these, Melkavu, is a church made up of a remote hill tribe 40 miles from Kottayam; the other a congregation of

the "scheduled class" (formerly "untouchables") in a so-called water logged area.

We left about 8 a.m. from the Bishop's House for Melkavu, travelling for two hours in Bishop Jacob's car until we reached the beginning of the hills. This part of the drive was a beautiful one, at first through rice paddies, and then, as we reached higher altitudes, through coffee and rubber-growing areas. Everywhere the fields and jungle were green and lush, as it is near the end of the monsoon season.

#### Hills Ring with Cheers

At the beginning of the real hills we transferred to a jeep — the only motor vehicle that could negotiate the last hour of the trip. From here we followed a semblance of a road, often with washed out places and strewn with rocks, that wound ever upward, with some hairpin turns that required backing to the edge of a precipice even for the versatile jeep.

At last we came to the edge of the mission property at an altitude of 2500 feet. There a remarkable sight met our eyes. Hundreds of children filled the road, carrying gay triangular banners of many colors, and two bearers held bright red umbrellas with silver spangles, while the adults lined the higher places along the side. As we dismounted, the hills rang with cheers for the Bishop of the Philippines, for Mr. Day, and for their own Bishop Jacob. Somewhere in the background sounded the boom of giant fire-crackers, like a military salute. The crowds were only slightly dismayed when told that Bishop Binsted's place had been taken by a layman; they had expected a bishop and they promptly covered me with one of the red umbrellas and treated me as a visiting prelate thereafter.

Following a brief rest, we all proceeded to the church in an informal procession, led by a crucifer, with Bishop Jacob in his purple cassock and Mr. Day and me sheltered by the ceremonial red umbrellas. Then began a leisurely three-hour service, all in Malayalam, beginning with confirmation of 54 boys and girls and ending with the Liturgy, with 334 communions. The large, open church was filled with more than 600 worshippers, and others peered in through the doors and windows. After the service we had an ample lunch, and then proceeded immediately to a reception, at which the food and speeches were plentiful, and we tried to make adequate responses. Then down the weary road again, and back to the car for the long drive back to Kottayam.

#### Long Island Parish Members Respond to Charities Appeal

Church members in the diocese of Long Island are responding generously to an appeal to help such institutions as St. John's Hospital and School of Nursing, the Brooklyn Homes for the Aged and

the Blind, the Youth Consultation Service, the Bishop's Call, and the Church Mission of Help.

Totals of the Episcopal Charities' Appeal in the diocese are almost \$100,000 more than they were last year at this time, according to a report by Joseph Patrick, chairman of appeal. By the end of September the funds totaled \$97,338. However, with only four months left to go in the drive, almost half of the goal has yet to be reached.

Of the money already received, \$479,14 has already been distributed to the Bishop's Call, the Church Charity Foundation, and the Youth Consultation Service, Patrick said.

#### This "Real-Gone" Ghost Plays Haunting Melodrama

An organ playing ghost has been evicted from the chapel in Torquay, England, which has been his "haunting ground" for the past 73 years. The vicar, the Rev. Anthony Rouse, having an 80-year-old "haunted organ" removed from his church in the hope that the ghost who plays it will go.

Mr. Rouse stated that the mysterious loving ghost has been around since 1883 when a church organist, Henry Ditton-Newman, died. As a result the parish has had a hard time holding services to their organists and one temporary organist has refused to play because he could "feel" someone sitting in the organ stall with him.

The vicar and several churchgoers say the old church organ often plays at night when there is no one in the church. Mr. Rouse says he also has heard mysterious footsteps in the church.

Mr. Rouse twice held special exorcism services in the church to chase the ghost away. But to make doubly sure he is going to replace the old organ with a new one.

#### Holy Communion Rites Denied Prisoner at Los Angeles Jail

A man accused of murdering his sweetheart, now on trial for his life, was denied Holy Communion at the Los Angeles County Jail because "no room was available" and the man was considered a "dangerous prisoner," according to Canon Richard Lief of the diocese of Los Angeles. The man, Daniel Farrar, requested Holy Communion from the Rev. Harold Smith, rector of St. Nicholas Church in Encino. His request was denied by jail authorities.

Canon Lief, a veteran jail chaplain, called conditions in the Los Angeles County Jail "the worst I have seen in 10 years of chaplain service," said that



of rites has occurred many times  
e of overcrowded conditions.  
on Lief was one of 24 speakers who  
red before a meeting of the Gov-  
special commission on correctional  
es. The group hopes to improve  
onditions in California. In his talk  
Lief said that the jail is so crowded  
ers are sometimes denied rites of  
urch because no conference room is  
le. He stressed the need for a full-  
paid chaplain to serve both the jail  
s rural farm at Castic, Calif.

## is in South Discussed ermon by Dean Pike

n "sins" as drinking, smoking, and  
ng have received a large play by the  
and layleaders while sound and  
teaching on what is Christian  
sibility has been neglected, said  
ry Rev. James A. Pike, dean of the  
lral Church of St. John the Divine,  
York. These words were part of a  
n given by Dean Pike on the crisis  
South.

bitter happenings in such places  
y, Sturgis, and Mansfield all too ob-  
display that on the local level  
have not sufficiently prepared their  
on the weightier matters of the  
Dean Pike pointed out. "It was a  
rful thing when the [recent] World  
odist Conference meeting in North  
na roundly and unanimously con-  
d racial discrimination. But un-  
ately that does not mean that there  
not a good many members of that  
religious tradition in the truculent  
who are defying both the law of  
nd and the reign of Christ, he said.  
the credit side of the Church, said  
Pike, "the very change in the cli-  
of opinion of which the Supreme  
s decision on integration is a symbol  
in large measure to the many dec-  
of social teaching by the Churches.  
before and after the decision vir-  
every Church group has on the  
al level decried segregation. And  
current struggle clergy of a number  
erent Churches have been conspic-  
n witnessing and acting in the cause  
egration."

n Pike expressed the view that while  
isis is more dramatic in the South,  
is the greater in the North because  
blem of adjustment is far less grave.

## odist Editor Named

vin H. Maynard of Wheaton, Ill.,  
appointed editor of a new monthly  
al to be published by the Methodist  
h. No name has yet been selected  
e publication, the first issue of which  
cheduled for September, 1957. Mr.  
ard's appointment was announced  
y the Methodist bishop of Dallas  
e Rev. E. Harold Mohn of Chicago,  
World Methodist Conference held  
ce Junaluska, N. C. [RNS]

## Very Rev. John Esquirol Installed as Dean

Christ Church Cathedral, Hartford,  
Conn., was the scene in early September  
of the installation of the Very Rev. John  
H. Esquirol as dean of the cathedral.

The Rt. Rev. Walter H. Gray, Bishop  
of Connecticut, installed the dean and  
preached the sermon. Dr. Esquirol was  
presented to the bishop for installation  
by the Rt. Rev. Robert M. Hatch, Suffra-



JOHN MILLER, diocesan executive council member,  
congratulates Dean Esquirol. Bishop Gray looks on.

gan Bishop of Connecticut, and the  
Messrs. Francis A. Goodwin and Henry  
D. Bakewell, members of the cathedral  
chapter.

Dr. Esquirol, who practiced law in  
Brooklyn for some years before his ordi-  
nation in 1936, had served as rector of  
Trinity Church, Southport, Conn., since  
1939. He has had a distinguished career  
in the diocese including membership on  
the National Church's committee on Con-  
stitution and Canons and chairman of the  
diocesan committee of the same. He has  
served as archdeacon of Fairfield for sev-  
eral terms and has been a clerical delegate  
at several General Conventions and at  
the Anglican Congress of 1954.

## Diocese of Polynesia Holds Synod at Cathedral in Suva

By the Rev. C. W. WHONSBON-ASTON

A strange congregation of widely as-  
orted races, nationalities, and customs from  
the largest diocese in the world\* gathered  
recently to meet, pray, and work together.  
The occasion was the 10th Synod of the  
diocese of Polynesia.

Site of the meeting was the new Holy  
Trinity Cathedral in Suva on Fiji. Be-  
cause of the vast extent of the diocese  
and the difficulty in communicating and  
traveling between the islands, the Synod

\*Editor's note: Polynesia ("Many Islands") is  
largest diocese of Anglican Communion in geo-  
graphical extent. It covers an area about twice  
the size of Australia, though mostly water. But  
this indicates amount of travel involved.

has met only nine times, although the  
diocese will celebrate its Golden Anniver-  
sary in 1958. For some years the Synod  
met only once in three years and it now  
meets once every two years. The major  
part of the activity of the diocese is con-  
centrated in Fiji, an island populated by  
Figians, Europeans, Solomon Island and  
New Hebrides exiles and descendants of  
recruited labor, Chinese, and Indians, the  
greater part of whom were born in the  
colony. Each section has its own problems,  
while beyond Fiji is the real Polynesia,  
Tonga, and Samoa, where schemes for  
self-determination and abolition of Ameri-  
can and British protection, give a certain  
unsettlement.

Highlight of the convention was the  
ordination of the first Tongan to the  
priesthood in the Anglican Church. The  
service also marked the occasion of the  
first ordination of a priest in the new  
cathedral in Suva. The sermon was  
preached by the Rev. Leonard Greensides,  
who is scheduled to visit the United States  
in the near future. The Synod sermon  
was preached by the Rev. L. O'S. Beere  
of Auckland, New Zealand, who had been  
preaching at a mission in the cathedral  
parish. His theme was for the widening  
of the Church's horizons by a new Refor-  
mation. Synod was constituted by the  
Rt. Rev. Leonard S. Kempthorne, Bishop  
of Polynesia.

The new idea of giving missionary di-  
oceses a chance to consult with each other  
at divisional conferences was accepted and  
the bishop, the Rev. C. W. Whonsbon-  
Aston, and a Fijian medical practitioner,  
Maciu Salata, expect to attend the first  
of these general conferences in Dogura,  
New Guinea, next May.

A badly needed nave and tower for the  
new cathedral is expected to be completed  
in time for the Golden Anniversary cele-  
bration of the diocese in 1958, it was an-  
nounced. Reports covering work being  
done among the various races were dis-  
cussed and all showed great progress. It  
was announced that the Chinese school  
which was pioneered and held by the di-  
ocese for many years, but had been aban-  
doned during the war because of a lack  
of funds, is now fairly well on the way  
to becoming a Roman Catholic institution.

## Possibilities for Laymen's Work Unlimited, Group Told

"Possibilities for laymen's work in the  
Church are as unlimited as the horizons,"  
Chairman William D. Campbell told a  
capacity group of 300 key laymen of the  
diocese of Los Angeles today at the Sev-  
enth Annual Laymen's Conference at the  
Huntington-Sheraton Hotel.

Participating laymen convened at the  
hotel for all-day sessions which featured  
group discussions. Emphasis was placed  
on the increasing decentralization of  
laymen's work in Southern California  
churches.



## In Brief

**THE THOUGHT AND CULTURE OF THE ENGLISH RENAISSANCE.** An Anthology of Tudor Prose 1481-1555. Edited by **Elizabeth M. Nugent**. New York: Cambridge University Press. Pp. xix, 703. \$7.50.

Selections from a great variety of authors — Colet, Erasmus, More, Tyndale, Coverdale, etc., etc. — arranged under the headings, "Tudor Humanists," "The Political and Social Order," "Sermons and Religious Treatises," "Chronicles and Histories," "Romances and Tales." Modern spelling has been followed. A book to dip into from time to time.

**THE TEXT, CANON, AND PRINCIPAL VERSIONS OF THE BIBLE.** By **Elmer E. Flack, Bruce M. Metzger**, and others. A Brief Survey of Recent Research Extracted from the **Twentieth Century Encyclopedia of Religious Knowledge**. Baker Book House. Pp. 63. \$1.50.

**TWENTIETH CENTURY ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE.** An Extension of *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. Editor in Chief **Lefferts A. Loetscher**, Ph.D., D.D. Baker Book House, 1955. Two volumes. Pp. xx, 1-630; 631-1205. \$13.50.

The first of these two works consists of selected articles on related material reprinted from the second, with the result that they are in one handy volume. The following scholars contribute: Millar Burrows, David Diringer, Elmer E. Flack, Henry S. Gehman, F. Wilbur Gingrich, Howard T. Kuist, Bruce M. Metzger, Eugene A. Nida, and Allen P. Wikgren.

The second — the two-volume work — brings up-to-date and supplements *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, published about the beginning of the present century. The articles in it that continue and bring up-to-date the older work are marked at the end "[Sup.]." But it contains much new material also, and is especially useful for its short biographies of contemporary theologians, etc., including many Anglicans.

**DYING WE LIVE.** The Final Messages and Records of the Resistance. Edited by **Helmut Gollwitzer, Käthe Kuhn, Reinhold Schneider**. Translated by **Reinhard C. Kuhn**. Pantheon. Pp. xxi, 285. \$4.50.

A collection of letters written in face of death by men and women of the German resistance, 1933-1945. Included are Protestants and Catholics, clergy and laity, young people and older persons. They

form a remarkable testimony to the power of faith in the living Christ.

**PORTRAIT OF JESUS.** Paintings and Engravings from the National Gallery of Art. With Bible Selections and Descriptive Text by **Marian King**. Lippincott. About 65 pp. (unnumbered). \$2.75.

About 30 reproductions of paintings and engravings, one to a page, with corresponding Bible selection and descriptive text on facing pages. King James Version used for Bible selections.

**THE PRIVATE DEVOTIONS OF LANCELOT ANDREWES.** Edited and with an Introduction by **Thomas S. Kepler**. World Publishing Co. Pp. xxxii, 208. \$1.50.

**THE RULE AND EXERCISES OF HOLY LIVING.** By **Jeremy Taylor**. Edited and with an Introduction by **Thomas S. Kepler**. World Publishing Co. Pp. xxiv, 293. \$1.50.

Two Anglican classics reproduced in handy size and handsome format. Print unusually clear.

## Books Received

**YES, SISTER! NO, SISTER!** By **Joe Lane**. Chicago: Michael Book Co. \$1. [A cartoon book by the author of other similar cartoon books, *More Little Nuns*, *The Fathers*, *Priests Are Like People*, etc.]

**ST. PAUL'S JOURNEYS IN THE GREEK ORIENT.** By **Henri Metzger**. Studies in Biblical Archaeology No. 4. Philosophical Library. Pp. 75. \$2.75.

**'CODEX CLIMACI RESCRIPTUS GRAECUS'** A Study of Portions of the Greek New Testament Comprising the Underwriting of Part of a Palimpsest in the Library of Westminster College, Cambridge (MS. Gregory 1561, L). By **Ian A. Moir**. New York: Cambridge University Press. Pp. xi, 116. \$5.50. [The second volume of *Texts and Studies*, New Series, edited by C. H. Dodd. Volume contains plates, introduction, transcription of text, collation with Received Text, etc. A highly technical work.]

**YOUR ADOLESCENT AT HOME AND IN SCHOOL.** By **Mary and Lawrence K. Frank**. Viking Press. Pp. vii, 336. \$3.95.

**FUN AND FESTIVAL FROM THE UNITED STATES AND CANADA.** By **Larry Eisenberg**. Friendship Press. Pp. 48. Paper, 50 cents. [Program features, games, music, food, etc.]

**TRIBUTE TO DR. FREUD.** By **H. D.** With unpublished letters from Freud to the author. Pantheon. Pp. ix, 180. \$2.50.

**CHRISTIANITY AND THE EXISTENTIALISTS.** Edited by **Carl Michalson**. Scribners. Pp. xiv, 205. \$3.75.

**JACOB'S WELL.** Some Jewish Sources and Parallels to the Sermon on the Mount. By **Beryl D. Cohon**. Bookman Associates. Pp. 112. \$2.75.

**FROM BRAHMA TO CHRIST.** The Story of Narayan Waman Tilak and Lakshmi Bai his wife. By **Lakshmi Bai Tilak**. (World Christian Books.) Association Press. Pp. 93. \$1.25.

**DID JESUS RISE FROM THE DEAD?** By **James Martin**. (World Christian Books.) Association Press. Pp. 91. \$1.25.

**JESUS AND HIS PEOPLE.** By **Paul Minear**. (World Christian Books.) Association Press. Pp. 93. \$1.25.

**FREEDOM, EDUCATION, AND THE FUND.** Essays and Addresses, 1946-1956. By **Robert M. Hutchins**. Meridian Books (M31). Paper, \$1.25 in bookstores.

Continued from page 11

of the modern liturgical movement." The Episcopalian says, "Well, now, I know. . . ."

(Rev.) **ARTHUR A. VALL-S**  
Rector, St. Thomas' C

Medina, Wash.

## Move to Unity

As an Episcopalian since childhood a priest of the Church in a great Metropolitan area, I would like to make some observations about the seemingly rapid movement toward unity with the Methodist Church. The title "United Protestant" is not new to an attempted union under this heading now in process in our town. The Minister and many of the Methodist ministers in this area are very good friends.

The problem is not Churchmanship, is it utilitarianism, but a common sense of the Episcopal Church toward the Holy Ghost. Our vocation, it has always taught me, was the enrichment of the world and the re-evaluation of the adoration of Rome.

We, as clergy, too often neglect the laity on both sides. They have an important part in the body of Christ and when we speak of them we will find that the laymen's grass roots level are very confused. Before real attempts toward a real positive union can go on this confusion must be cleared. This will take time and prayer. When out of five of our local Methodist leaders



not sure of the divinity of Christ, I think we have a long way to go. "What the Church of Christ" would be a wonderful beginning. It is not enough that a few of our leaders may agree upon doctrine for they will not be of our help.

The diocese of Pittsburgh has just completed a wonderful service for the Church in the publishing of their new catechism. It is a wonderful work and I believe it would be a good idea to get a copy and hand it to our Methodist leaders for their opinions. Hunter, who is doing a wonderful job of setting up of our national Christian Education training, stated at a Parish Life Conference that the Holy Spirit works within the Body of Christ which he at the national department must feel is essential to our training. What is the opinion of a comparable agency in the Methodist Church?

Let us pray for unity, but we must remember that we are not giving up our vocation. God, Faith, Hope, and Charity — Faith delivered by Christ, Hope that His will be done, Charity in all our dealings with Christian brethren whether Protestant, Roman Catholic, or Orthodox.

(Rev.) **JON K. SMITH**  
Rector, St. Andrew's C

Grayslake, Ill.



# PEOPLE and places

## Appointments Accepted

Rev. George C. Ashton, formerly vicar of St. James' Church, Trenton, N. J., is now rector of Augustine's Church, Asbury Park, N. J. Address: 114 Sylvan Ave.

Rev. Philip G. Clarke, Jr., who was formerly in charge of the Church of the Ascension, S. C., and St. John's, Walhalla, is now rector of the Church of the Good Shepherd, N. C.

Rev. C. Allen Cooke, formerly a student at St. Mark's Church, New York. Address: Box 662.

Rev. Eugene E. Crommett, formerly in charge of St. Matthew's Church, Hallowell, Maine, a fellow and tutor at General Theological Seminary, 175 Ninth Ave., New York 11.

Rev. Charles A. Elliott, formerly rector of St. Peter's Church, Erie, Pa., is now rector of the Holy Communion, 49 W. Twentieth St., New York.

Rev. George W. Hall, Jr., formerly a perle-leon serving Trinity Church, Fairview, now curate of St. Paul's Parish, 26 Wash-st., Malden 48, Mass., and a student at ETS. He has announced his decision for "a greater share in the work of the Church." The Rev. Mr. Hall has been in the junior class at seminary and will begin a three-year course of study looking forward to advancement to the priesthood.

Rev. Richard R. Houssell, formerly on the staff of the district of Nevada, is now rector of St. Peter's Parish, Carson City, Nev. Address: Box 560.

Rev. Leland O. Hunt, formerly curate of St. George's Church, Danbury, Conn., is now rector of St. Peter's Church, South Norwalk, Conn. Address: Ridge Dr., South Norwalk.

Rev. William L. Ketcham, formerly curate of St. Paul's Cathedral, Springfield, Ill., is now rector of St. Paul's Church, Carlinville, Ill., and formerly of Chesterfield.

Congratulations are also in order, though perhaps a bit late: Fr. Ketcham was married in April to Mary Eleonora Houser of Springfield.

Rev. Ralph C. Kutait, formerly in charge of St. John's Church, Harrison, Ark., is now in charge of Emmanuel Mission, Lake Village, Ark., formerly of St. Paul's, McGehee. Address: 416 N. Lake-st., Lake Village.

Rev. Philip M. P. Leach, formerly in charge of St. Mary's Church, West Columbia, Texas, is now rector of St. John's Church, 420 Easy St., Houston, Texas.

Rev. John B. Luce, formerly assistant of St. George's Church, Milwaukee, is associate at St. Edward the Martyr, 14 East 109th St., New York 29.

Rev. John F. Mangrum, former rector of St. Peter's Church, Detroit, and superintendent of St. Peter's Home for Boys, will on October 1st become vicar of St. Edward's Church, Mount Dora, Fla., serving also at Apopka. For a brief period he served Bethesda by the Sea Church, Virginia Beach.

Mr. Mangrum is an accomplished musician and has been with the Kalamazoo, Grand Rapids, and Michigan Symphony Orchestras.

Rev. James F. McElroy, formerly rector of St. Mark's Church, Toledo, Ohio, is now chaplain and associate superintendent of the Seamen's Church Institute, Philadelphia.

Rev. Duncan R. McQueen, formerly assistant rector of St. Martin's Church, Providence, R. I., is now rector of St. Mary's Church, Warwick, R. I. Address: 358 Warwick Neck Ave.

Rev. Alan Cleveland Merrill, formerly curate of St. George's Church, Massapequa, N. Y., is now rector of St. John's Church, Bellport, N. Y. Address: Box 100.

Rev. Donald L. Rogan, formerly in charge of St. George's Church, South Charleston, W. Va., is now rector of Trinity Church, Morgantown, W. Va. Address: 377 Mulberry St.

Rev. William Ward, who formerly served St. George's Church, Middle Haddam, Conn., is now rector of St. Saviour's Church, Maspeth, L. I., N. Y.

Rev. William J. Watts, formerly rector of St. George's Church, Stonington, Conn., is now rector of St. John's Church, Plymouth, Mass. Address: 60 State St.

The Rev. James R. Whittemore, formerly rector of St. James' Church, Sault Ste. Marie, Mich., is now rector of Christ Church of Hamilton and Wenham with address at Box 455, South Hamilton, Mass.

## Armed Forces

Chaplain (Major) Clarence E. Hobgood, formerly chaplain of the Air Force Special Weapons Center at Kirtland Air Force Base, N. M., is now chaplain of Air University, Maxwell Air Force Base, Ala. Address: Air Command and Staff School, Air University, Maxwell AFB, Ala.

Chaplain (1st Lieut.) Kazimierz Olubowicz, formerly assistant of St. Luke's Church, Racine, Wis., has finished Chaplains' School and may now be addressed: OMR Box 256, Keesler Air Force Base, Miss.

## Resignations

The Rev. Arthur S. Kean has retired as rector of St. Peter's Parish, Carson City, Nev.

The Rev. Frederick Kempster, formerly rector of St. Mark's Parish, Pittsburgh, is now rector emeritus. Address: Benfieldside, 530 131st St. N.E., North Miami, Fla.

## Changes of Address

The Rev. Paul H. Baker, of the diocese of Montana, formerly addressed in Chicago, may now be addressed: 3327 Madison St., Lansing, Ill.

The Rev. David W. Blackaller, of St. David's Church, Caldwell, Idaho, formerly addressed at the Stadium Apts., may now be addressed at 1620 Dearborn St.

The Rev. Thomas D. Byrne, who recently became executive director of Christian education for the diocese of Florida, will have his office at 325 Market St., Jacksonville 2, Fla. All personal mail should be sent to his residence: 1335 Palmer Terr., Jacksonville 7.

The Rev. Alfric Goldsmith, retired priest of the diocese of Pittsburgh, formerly addressed in Delray Beach, Fla., and in Braddock Hills, Pa., may now be addressed at 536 Circle Dr., Aliquippa, Pa.

The Rev. B. Bradshaw Minturn, formerly vicar of St. Martin-in-the Fields, Edwardsville, Kan., is now doing graduate work at Topeka State Mental Hospital and may be addressed at 638 Saline, Topeka, Kan.

The Rev. Gerard W. Rubino, who is serving Christ's Church, Warwick, N. Y., formerly addressed at 5 Second St., may now be addressed at Box 237, Warwick.

The Rev. Ray Ryland, who recently became vicar of St. Stephen's Church, Beaumont, Tex., may be addressed at 885 Twentieth St.

## Ordinations

### Priests

Louisiana — By Bishop Jones: The Rev. George Franklin Wharton, III, on August 28th, at St. Mark's Church, Shreveport, where he will be curate; presenter, the Rev. J. L. Plumley; preacher, the Rev. G. P. Pardington.

### Deacons

Long Island — By Bishop DeWolfe: Kenneth Alexis Polglase, on September 1st, at St. Luke's Chapel, Camp De Wolfe, Wading River, L. I.; presenter and preacher, the Rev. C. E. Gus; to be curate of Trinity Church, Roslyn, L. I., N. Y.

Minnesota — By Bishop Keeler: Bradbury Norton Robinson, Jr., on September 9th, at St. Luke's Church, Minneapolis, where he is curate; presenter, the Rev. Bradford Hastings; preacher, the Rev. Canon W. B. Key.

Sacramento — By Bishop Lewis of Salina, acting for the Bishop of Sacramento: Stanley Gordon Macgirvin, on July 3d, at St. Onesimus' Chapel, Bavaria, Kan., unit of the St. Francis Boys' Homes; presenter, the Very Rev. Fred Litchman; preacher, the Rev. R. H. Mize; to serve churches at Dunsmuir and McCloud, Calif.

Springfield — By Bishop Clough — Thomas Neil Lyons, on July 26th, at St. Andrew's Church, Carbondale, Ill.; presenter, the Rev. F. S. Arvedson;



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preacher, the Rev. F. C. Gray; to be vicar of St. James' Church, Marion, Ill., and St. Anne's, Anna, Ill.

### Living Church Correspondents

The Rev. Dr. Spencer H. Elliott, correspondent for the province of Rupert's Land, should now be addressed at Emmanuel College, Saskatoon, Sask., Canada, where he is professor of liturgics.

### Corrections

The Rev. Hal C. Ashbrook, Jr. should be addressed at 200 (rather than 127½) S. Bushnell Ave., Alhambra, Calif.

The Rev. Robert E. B. Hall should be addressed at 384 (rather than 84) Sussex Ave., Newark. He will become rector of St. Barnabas' Church, Newark, N. J., on October 1st [L. C., September 2d].

## Deaths

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

The Rev. Roy L. Brainerd, 76, assistant of St. Alban the Martyr Church, Superior, Wis., died August 18th in a Duluth, Minn. hospital. Mr. Brainerd was ordained deacon last November.

A projection operator at a Duluth theater before his ordination, Mr. Brainerd was an active member of St. Andrew-by-the-Lake Church, Duluth, and a layreader for many years. He was a member of Trinity lodge, AF&AM, Scottish Rite, KCCA, and Aad Temple of the Shrine. Active in cabinet making and woodworking, he created several memorials for churches in the area, his most recent piece of work being the paneling and altar for the children's chapel and Book of Remembrances at St. Alban's. He helped develop the Isaak Walton league in the area and was a member of that group for many years. He promoted the building of Frazer camp in the Superior national forest for Boy Scouts and other youth groups. He is survived by one daughter, Mrs. Benjamin A. Cover; one sister, Mrs. W. A. Shiek; and one brother, Howard A. Brainerd.

The Rev. Oliver B. Dale, 66, Provincial Superior in Japan of the Society of St. John the Evangelist, died suddenly August 29th at St. Maries, Idaho, as he was returning to St. Michael's Monastery, Oyama, Japan, after a brief furlough in the United States.

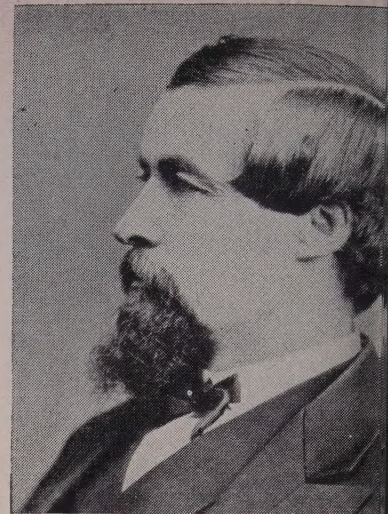
Fr. Dale, who was educated at Columbia and Harvard Universities and at the General Theological Seminary, entered the Novitiate of the Society of St. John the Evangelist at Cambridge, Mass., in 1920. He was professed in the Society in 1923 and subsequently occupied the positions of Novice-Master, Assistant Superior, and Provincial Superior of the Provinces of the Pacific and of Nippon. He served at the Church of St. Mary the Virgin, New York City, and at the Church of St. John the Evangelist in Boston. He was also rector of the Church of the Advent in San Francisco and later vicar of the Church of St. Augustine and St. Martin, Boston. While in San Francisco he was warden of the Community of St. Saviour there and for 12 years was chaplain general of the Society of the Sisters of St. Margaret in Boston.

The Rev. James L. Hayes, retired rector of the Church of the Epiphany, New Haven, Conn., died September 8th at his home. He was 58 years old.

A native of Lowell, Mass., Mr. Hayes attended the University of Utah before entering the Seabury Divinity School, Faribault, Minn. He held the master's degree from Seabury-Western. He served at parishes in Minnesota, Utah, and Maine, before he moved to Connecticut, where he served as rector of the Church of the Epiphany from 1947 until his retirement in 1951. He is survived by his wife, Mrs. Marie Daniels Hayes; one son, James, Jr.; one daughter, Mrs. Charlene Longo; and one sister, Mrs. Blance Pope.

The Rev. Luke T. Yokota, 69, died at the Bishop Randall Hospital, Lander, Wyo., on August 28th.

Mr. Yokota was born in Mito Ibaraki-Ken,



**"I looked down into my open grave"**

"MR. SENATOR ROSS, HOW SAY YOU

In the silence of the Senate chamber the freshman Senator from Kansas looked down, as he put it, into his own grave.

On deliberately trumped-up charges the fanatic leaders of Ross's party were trying to vote President Johnson out of office—because Johnson stood between them and their revenge on the defeated South.

Ross, they knew, also wanted to go to the South. Still, they expressly invited him to vote "guilty" or face political suicide.

Now, on that morning in 1868, the dict hung completely on his vote. Indignantly, then loudly, he gave it: "Not guilty."

That was sheer moral principle. Refusing, Edmund Ross refused to join a party to wreck the historic powers of the presidency. For this, he lost his future, his good name—but saved our democracy.

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He came to the United States in May of 1910 and lived in Los Angeles until 1942. He died at Heart Mountain, Wyo., until 1946, at which he moved to Ethete, Wyo., where for the remainder of his life. Mr. Yokota, a social worker in Los Angeles prior to War II, working at St. Mary's Church for years. He helped to establish a number of missions among the Japanese on the West Coast. He was ordained to the priesthood in 1946 at St. Andrew's Cathedral, Laramie, Wyo., and since then he has worked among the Japanese in the West. He is survived by two sons and a daughter.

**Marsden B. Candler**, 58, prominent New York lawyer and active Churchman, died Sunday 2d at his home in Woodmere, Long Island.

Candler was a member of the standing committee of the diocese of New York and junior warden of the Church of the Transfiguration in New York. In May, 1945, he was elected as a member of the Cathedral of St. John the Divine and served as the late President Franklin D. Roosevelt. Candler, who was a partner in the law firm of Candler & Langtry, was a member of the Junior Club, the Sons of the American Revolution, and the Society of Colonial Wars. He was married to Mrs. Lenore Hoxie Candler, nee Marsden Jr.; one daughter, Mrs. Candler Van Tosh; and a brother, Flamen.

**Robert Stoneman Long**, 35, General Secretary and Secretary of the Monon Valley and active Churchman, died Sunday August 31st at his home in Northbrook, Ill.

Long was actively engaged in the new project of Christian Education in the parish of St. John's Church, Northbrook, and in the diocese of Chicago. He was a vestryman at St. Giles and a member of the Order of St. Vincent. He was active in community affairs, serving as a member of the Community Chest fund raising committee and on the board of education of the Northbrook school district. He is survived by his wife, Caroline Ericson Long; three daughters, Barbara Southland, Barbara Fearing, and Marian; his parents, Mr. and Mrs. Albert S. Long; and a brother, Norman.

**Mabel Farish Robinson**, wife of Rev. F. L. Robinson, rector emeritus of Grace Church, Cismont, Va., died Sunday 2d in a Charlottesville hospital. She was 83 years old.

Robinson was born at Earlsyville, Va., in 1868. She married the Rev. Frank Robinson, who was at that time missionary assistant at Christ

Church, Winchester, Va., in 1903. They moved to Cismont in 1910, where her husband was rector of Grace Church until his retirement in 1942. Besides her husband she is survived by two sons, John and Frank; one daughter, Mrs. Howard Hunter; two sisters, Emma and Alice Farish; and one brother, James Farish.

## Liturgical Concelebration

*Continued from page 10*

guidance, it is possible for them to work out a procedure which genuinely satisfies their practical, devotional, and theological needs. At other times or other places, these needs would, of course, be somewhat different, and some other procedure ought to be followed.

In a diocesan convention, for instance, the use of a separate paten by each priest would neither be convenient nor desirable. On such an occasion, one would want to see all the bread and all the wine consecrated together by the corporate priestly action of the bishop and all his priests, supported by the prayers of all the deacons and all the laity. Such a diocesan Eucharist would indeed be a profoundly moving experience.

If an ordinary weekday service is to be attended by several priests, most of us clergy would prefer to have one officiate, while the rest of us kneel in our places in choir or at the side of the sanctuary, and participate in the priestly action in a less visible fashion than that now practiced at St. Stephen's. If such "invisible concelebration" is to have reality, however, it

needs to be occasionally brought out into the open and given tangible and truly sacramental embodiment. We may be grateful to St. Stephen's House for its extremely positive and constructive expression of a reality which is so very essential to our corporate life within the Body of Christ.

### ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

#### September

30. St. Anne's Convent, Denver.

#### October

1. St. Luke's, Philadelphia, Pa.
2. St. Stephen's, Fall River, Mass.
3. St. Paul's, Doylestown, Pa.; Incarnation, Lynn, Mass.
4. St. Francis', Levittown, N. Y.; St. Francis', San Francisco, Calif.; Resurrection, Greenwood, S. C.
5. St. John the Divine, Champaign, Ill.; Our Saviour, Chicago, Ill.
6. Ascension, Rockville Centre, N. Y.; St. Matthew's, Raytown, Mo.

### THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

#### Okinawa Discretionary Fund

Previously acknowledged	\$15.00
J. T. Glen Ridge, N. J.	25.00
	\$40.00

#### St. Paul's Church, Odate, Japan

Previously acknowledged	\$35.00
B. B., Roanoke, Va.	10.00
	\$45.00

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**PART-TIME Greeting Card and Gift Shop** ne. Show friends samples of our new 1956 cards and All-Occasion Greeting Cards and take their orders and earn to 100% profit. Experience necessary. Costs nothing to try. Today for samples on approval. Regal Greeting Card Co., 53, Ferndale, Mich.

### BOOKS FOR SALE

**OLD, USED AND NEW**, at far less than market prices. Liturgy, Dogmatics, Communion History, Patrology, Lives of Saints, etc. Lists Free. Ian Michell, 29 Lower Street, Ipswich, England.

### CHURCH FURNISHINGS

**HOME SANCTUARY-LAMPS**. Robert Robinson, 1755 Broadway, New York City.

### COUNTRY BOARD

**BEAUTIFUL ESTATE** — Eleven miles East of New York for those who wish a real home. One room on first floor. Address: Mrs. Bowie Mitchellville, Md.

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**CHURCH LINENS**: Beautiful qualities imported from Ireland. Linen Tape, Transfers, Patterns, etc. Pall Foundations. Free Samples. Mary Moore Co., Box 325-L, Marblehead, Mass.

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**ALTAR LINENS, Surplices, Transfer Patterns**. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma.

### POSITIONS OFFERED

**CHURCHWOMAN** — Girls' School, under the direction of Sisters, has opening for refined woman to plan and supervise the cooking where self-help plan is used. Reply Box M-377, The Living Church, Milwaukee 2, Wis.

**WANTED Assistant Priest** for a large Eastern Parish to direct the educational and youth program and to practice the full pastoral ministry. Prayer Book convinced churchmanship. Replies will be appreciated, respected and treated confidentially. Rector can give former assistant as reference. Reply Box J-375, The Living Church, Milwaukee 2, Wis.

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- Non-commercial notices of Church organizations (resolutions and minutes); 15 cts. a word.
- Church services, \$1.00 a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager.
- Copy for advertisements must be received at least 12 days before publication date.

**THE LIVING CHURCH**  
407 East Michigan Street Milwaukee 2, Wis.

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THE LIVING CHURCH



**Traveling? The parish churches listed here extend a most cordial welcome. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH — he'll appreciate it.**

## LOS ANGELES, CALIF.

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Rev. Robert Q. Kennaugh, r  
Sun 7:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Tues, Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**ST. MARY OF THE ANGELS** 4510 Finley Ave.  
Rev. James Jordan, r; Rev. Neal Dodd, r-em  
Sun Masses: 8, 9, 11, MP 10:40, EP & B 5:30;  
Daily Mon, Wed, Thurs, Sat 9; Tues, Fri 6:30;  
C Sat 4:30 & 7:30

## SAN FRANCISCO, CALIF.

**ADVENT OF CHRIST THE KING**  
Rev. Weston H. Gillett; 261 Fell St. nr. Gough  
Rev. Francis Kane McNaul, Jr.  
Sun Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
7:30 ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
daily 7; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C Sat 5-6:30

## COCONUT GROVE, FLA.

**ST. STEPHEN'S** 2750 McFarlane Road  
Sun 7, 8, 9:15, 11 & daily; C Sat 5-6, 7-8 &  
by appt

## FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Fri & Sat 4:30-5:30

## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
HD 10; C Sat 7

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 9:30 (Cho) 11; weekdays 7:15; Sat 8:45

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:30, 11 & Daily

## BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station, Dorchester)  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 Sol & Ser; Daily 7, EP 6,  
Sat C 5-6

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rate.

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hancel, r; Rev. R. A. Beeland, c  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Canon James Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wklys: MP 7:45; HC 8 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 11 Morning Service & Ser; Weekday  
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.  
Organ Recitals Fri 12:10. Church open daily for  
prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. MARY THE VIRGIN** 139 West 46th Street  
Rev. Grieg Taber, D.D.  
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

**ST. THOMAS'** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 S, MP 11; Daily 8:15 HC,  
Thurs 11, HD 12:10



## NEW YORK, N. Y. (Cont'd)

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & V  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, E  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Ful  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays:  
(Thurs also at 7:30) 12:05 ex Sat; Prayer &  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by  
Organ Recital Wednesdays

### CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily  
MP 9, EP 5:30, Sat 5, Int 11:50; C by appt

**ST. LUKE'S CHAPEL** 487 Hu  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 H  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Lov  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30;  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 H  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily  
ex Thurs at 8, 10, EP 5:30

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 1  
Sun HC 8, 9, 11, EP 5:30; Daily ex Mo  
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri  
Daily 12, 5:30; C Sat 12-1, 4-5, 7:30-8

**KEY**—Light face type denotes AM, black  
PM; add, address; anno, announced;  
appointment; B, Benediction; C, Confer  
Cho, Choral; Ch S, Church School; c, c  
d, deacon; EP, Evening Prayer; Eu, Euc  
Ev, Evensong; ex, except; HC, Holy Comm  
HD, Holy Days; HH, Holy Hour; Instr, In  
tions; Int, Intercessions; Lit, Litany;  
Matins; MP, Morning Prayer; r, rector;  
rector-emeritus; Ser, Sermon; Sol, Solemn  
Stations; V, Vespers; v, vicar; YPF,  
People's Fellowship.